

# THE CHRISTIAN OBSERVER.

No. 58.]

OCTOBER, 1806.

[No. 58. Vol. V.]

## Religious Communications.

*To the Editor of the Christian Observer.*

A CORRESPONDENT having favoured us with a sketch of the life and character of Sir Matthew Hale, (taken from Bishop Burnet's account of him) we insert it with the exception only of such parts as have been anticipated in the review of Mr. Thirlwall's new edition of the works of Sir Matthew Hale, in our last number.

### ACCOUNT OF SIR MATTHEW HALE.

MATTHEW HALE was born at Alderly, in Gloucestershire, the first of November, 1609. He was the only son of Sir Robert Hale, a Barrister of Lincoln's-Inn; a gentleman of great piety. He was early deprived of the care and instruction of his parents: his mother died when he was under three years old, and his father survived her but two years. Thus was he left an orphan, and cast upon the providence of God, before he had attained the fifth year of his age. He was committed to the care of Antony Kingscot, Esq. who took great pains with his education, and sent him in his 17th year to Magdalen Hall, Oxford, intending to bring him up as a divine. He had been an extraordinary proficient at school, and for some time continued his studies with great ardour at Oxford. He had not, however, resided long in college, before he began to be allured by the gaieties of the world; and the university afforded him full scope for indulging the bent of his inclinations. He appears indeed to have always abstained from gross immoralities, and to have preserved

a great share of integrity and probity of mind; but he became so extremely fond of the pleasures of gay life, and especially of attending plays, that he was totally unfitted for the pursuit of severer studies. He quitted the university after a residence of three years, with an intention of entering into the army; where it is not improbable that his ruin would have been completed. But providence had designed him to fill a more important station, in which his superior talents might have greater scope, and be exercised more to the glory of his Creator and to the good of mankind. By the wise persuasion of his friends he abandoned the thought of being a soldier, and in the twentieth year of his age was admitted into Lincoln's-Inn. Here the current of his youthful passions was providentially arrested; and he began to be deeply sensible of the folly of mis-spending life as he had hitherto done, and applied himself to the study of the law with an assiduity which is almost incredible. He is said for many years to have studied at the rate of 16 hours a day. The occurrence which about this time was instrumental in producing an entire change in the character of Mr. Hale was this. Having been invited with some of his fellow students to a party out of town, one of the company drank so immoderately of wine, that he fell down as dead before them. The whole company was much alarmed, and Mr. Hale was particularly affected. He went into another room, and shutting the door, fell down on his knees, and prayed earnestly to

God, both for his friend, that he might be restored to life again, and for himself, that he might be forgiven, for giving countenance to such excesses. He made a vow at the same time, that he would never again keep dissolute company, nor even drink a toast while he lived. His friend recovered, and he most religiously observed his vow till his dying day. His views concerning the importance of attending to the concerns of his soul now became more serious. He gave up his gay companions, and divided his time between the duties of religion and the studies of his profession. The following extract from his own diary will shew what excellent use he made of his time.

## MORNING.

I. *To lift up the heart to God in thankfulness for renewing my life.*

II. *To renew my covenant with God in Christ. (1.) By renewed acts of faith receiving Christ, and rejoicing in the height of that relation; (2.) Resolution of being one of his people, doing him allegiance.*

III. *Adoration and prayer.*

## DAY EMPLOYMENT.

There must be an employment of two kinds,

I. *Our ordinary calling to serve God in it. It is a service to Christ though never so mean. Colos. iii. Here faithfulness, diligence, cheerfulness. Not to overlay myself with more business than I can bear.*

II. *Our spiritual employments. Mingle somewhat of God's immediate service in this day.*

## REFRESHMENTS.

I. *Meat and drink, moderation seasoned with somewhat of God.*

II. *Recreations. (1.) Not our business. (2.) Suitable. No game, if given to covetousness or passion.*

## IF ALONE.

I. *Beware of wandering, vain, lustful thoughts; fly from thyself rather than entertain these.*

II. *Let thy solitary thoughts be pro-*

*fitable. View the evidences of thy salvation, the state of thy soul, the coming of Christ, thine own mortality; it will make thee humble and watchful.*

## COMPANY.

*Do good to them. Use God's name reverently. Beware of leaving an ill impression or ill example. Receive good from them if more knowing.*

## EVENING.

*Cast up the accounts of the day. If ought amiss: beg pardon; gather resolution of more vigilance. If well: bless the mercy and grace of God that hath supported thee.*

Thus did this great and good man spend his time in the service of God, at the same time that he was making great progress in the study of other sciences, but particularly that of the law, in which he became a greater proficient than any of his cotemporaries. "It may seem almost incredible, that one man in no great compass of years, should have acquired such a variety of knowledge; and that, in sciences which require much leisure and application. But as his parts were quick and his apprehension lively, his memory great and his judgment strong; so his industry was almost indefatigable. He rose always betimes in the morning, was never idle, and scarcely ever held any discourse about news, except with some few in whom he confided entirely. He entered into no correspondence by letters, except about necessary business or matters of learning; and spent very little time in eating and drinking: for as he never went to public feasts, so he gave no entertainments but to the poor: for he followed our Saviour's direction (of feasting none but these) literally; and in eating and drinking he observed not only great plainness and moderation, but lived so philosophically, that he always ended his meal with an appetite: so that he lost little time at it (that being the only portion which he grudged himself), and was disposed to any exercise of his mind to which



he thought fit to apply himself, immediately after he had dined. By these means he gained much time that is otherwise unprofitably wasted."

He was remarkable for his strict observance of the Sabbath; so that for thirty years together, neither illness nor any other cause prevented him from attending divine service twice on the Lord's day. After the public service of the day was over, he did not conceive (as too many do) that the duties of the day were completed, but used to call his servants and family together, and question them concerning the sermons they had heard: after which he would rehearse to them the principal heads of the discourse, and make his own improvement of them. He then would shut himself up in his study for two or three hours, which time he spent in private devotions or in profitable meditations.

Nor was he less eminent for his public and professional than for his private character. He conducted himself with the greatest integrity in the duties of his judicial capacity, and the motives which influenced him to the faithful discharge of his duties were founded upon the only firm basis,—that of religion. This will appear by a short extract from one of his papers, entitled, "Things to be had in continual remembrance." Among a numerous list of these are the following. "*That in the administration of justice I am entrusted for God, the king, and country; and therefore that it be done, 1. Uprightly. 2. Deliberately. 3. Resolutely.—That I rest not upon my own direction and strength, but implore and rest upon the direction and strength of God.—That in the execution of justice, I carefully lay aside my own passions, and give not way to them, however provoked.—That I be not biassed with compassion to the poor, or favour to the rich, in point of justice.—That popular or court applause, or distaste, have no influence in any thing I do in point of distribution of justice.—Not to be solicitous about*

*what men think or say, so long as I keep myself exactly according to the rule of justice.*"

When he had to pronounce sentence of death upon any criminals, his speeches to them to prepare for their change were so weighty, and were spoken in such an impressive manner, that many used to attend the trials merely for the sake of hearing his address to the condemned.

In the 66th year of age, he found himself so unfit for the discharge of his office of Justice of the King's Bench, that he was obliged to resign it. Till within a little time of his resignation he had enjoyed such an uninterrupted continuance of good health, as has been experienced by few who have lived to the same age: but his constitution was broken in two days by an inflammation in his midriff; and concluding that his distemper must carry him off in a short time, he was determined to have nothing more to do with the affairs of this life, "that being freed of all worldly cares, he might be preparing for his change."

"He continued still (says Bishop Burnet) to retire often for his devotions and studies, and as long as he could go, went constantly to his closet; and when his infirmities increased on him so that he was not able to go thither himself, he made his servants carry him thither in a chair. At last, as the winter came on, he saw with great joy his deliverance approaching; for besides his being weary of the world, and his longings for the blessedness of another state, his pains increased so on him, that no patience inferior to his could have borne them without an uneasiness of mind. Yet he expressed to the last, such submission to the will of God, and so equal a temper under them, that it was visible then what mighty effects Christianity had on him in supporting him under such a heavy load. He was attended in his sickness by Mr. Evan Griffith, minister of the parish; and it was observed, that in all the

extremities of his pain, whenever he prayed by him, he forebore all complaints or groans, and with his hands and eyes lifted up was fixed in his devotions. Not long before his death, the minister told him, *there was to be a sacrament next Sunday at church, but he supposed he would not come and partake with the rest; therefore he would give it to him at his own house.* But he answered, *No; his heavenly Father had provided a feast for him, and he would go to his Father's house to partake of it.* So he was carried thither in his chair, where he received the sacrament on his knees with great devotion."

"He continued to enjoy the free use of his reason and senses to the last moment, which he had often and earnestly prayed for during his last sickness; and when his voice was so sunk that he could not be heard, they perceived, by the almost constant lifting up of his eyes and hands, that he was still aspiring towards that blessed state of which he was now to be speedily possessed. On the 25th of December, 1676, between two and three in the afternoon, he breathed out his righteous and pious soul. His end was peace; he had no strugglings; nor seemed to be in any pangs in his last moments."

"Thus lived and died the great and pious *Sir Matthew Hale*, Lord Chief Justice of England; a character well deserving the imitation, not only of those of like profession with himself, but of all who wish to spend their lives to the glory of God and the good of mankind."

O. M. R.

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SKETCHES OF THE REFORMATION.

NO. XVI.

ARCHDEACON PHILPOT.

JOHN PHILPOT was the son of Sir P. Philpot, of Hampshire, and was educated in the New College of Oxford, where he spent six or seven years in the study of the learned lan-

guages, the civil law, and other branches of knowledge. He was a man of singular courage, and great ardour of mind, open and artless in his manners, and an enemy to all dissimulation. In religion he was distinguished by his zeal, to which he united an intimate acquaintance with that supremely important subject. During the reign of king Edward VI. he was appointed Archdeacon of Winchester, and in that capacity attended the convocation which met on the accession of Mary to the throne. Here he opposed the measures which were adopted for the restoration of Popery; and for so doing, was called to account, and imprisoned for some time in the King's Bench, then in Bishop Bonner's coal-house, where his feet were fixed in stocks, and afterwards in Newgate. During his imprisonment, which continued for a considerable time, he underwent many examinations, but these principally respected the doctrine of transubstantiation and the mass; and though a detailed account of them is preserved by Fox, yet it contains little that falls in with the plan of these sketches. On one occasion Philpot observed, "As many as abide in the true faith of Christ have the spirit of God as well as I." "How know you," he is asked, "that you have the spirit of God?" "By the faith of Christ which is in me." (Fox's Acts, &c. Vol. iii. p. 488.) At his last examination, the Bishop of Litchfield having observed; "your Church of Geneva, which ye call the Catholic Church, is that which Christ prophesied of, when he said, that in the latter days there should come false prophets and hypocrites," Philpot answered, "I allow the Church of Geneva, and the doctrine of the same, for it is *una catholica, et apostolica*, and doth follow the doctrine that the Apostle did preach; and the doctrine taught and preached in king Edward's days was also according to the same." (Ib. p. 494.)

On the 18th of December, 1555, Philpot, being then about forty-four years of age, was burnt in Smith-



field, where he cheerfully encountered death for his Redeemer's sake.

In the *Christian Observer* for April last, p. 205, will be found the sentiments which Philpot entertained on the subjects of the Catholic Church and Justification; and to that I refer the reader. These sentiments are confirmed by the letters of this faithful martyr which have been preserved by Fox, and from which I shall now extract a few passages.

"It is not only given to us to believe, but also to confess and declare what we believe in our outward conversation. For, as St. Paul writeth to the Romans, 'The belief of the heart justifieth, and to acknowledge with the mouth, maketh a man safe.' It is all one before God not to believe at all, and not to shew forth the lively works of our belief. For Christ saith, 'either make the tree good, and his fruits good, or else make the tree evil and the fruits evil; because a good tree bringeth forth good fruits, as an evil tree doth evil fruits.' So that the person which knoweth his master's will, and doth it not, shall be beaten with many stripes. And not all they which say Lord, Lord, shall enter into the kingdom of God, but he that doth the will of his Father."

"God hath one Catholic Church dispersed throughout the world, which is grounded upon the foundation of the Prophets and Apostles, and upon none other, as St. Paul witnesseth to the *Ephesians*. Therefore wheresoever we perceive any people to worship God truly after his word, there we may be certain the Church of Christ to be, unto the which we ought to associate ourselves, and to desire with David to praise God in the midst of his Church." (Fox's Acts, &c. Vol. iii. p. 499.)

"Some there be that for an extreme refuge in their evil doings do run to God's predestination and election, saying, that if I be elected of God to salvation, I shall be saved, whatsoever I do. But such be great

tempters of God, and abominable blasphemers of God's holy election, and cast themselves down from the pinnacle of the temple in presumption, that God may preserve them by his angels through predestination. Such verily may reckon themselves to be none of God's elect children, that will do evil that good may ensue, whose damnation is just, as St. Paul saith. God's predestination and election ought to be considered with a simple eye, to make us walk more warily in good and godly conversation, according to God's word, and not put all on God's back to do wickedly at large: for the elect children of God must walk in righteousness and holiness after they be once called to the true knowledge. For so saith St. Paul to the *Ephesians*, 'that God hath chosen us before the foundations of the world were laid, that we should be holy and blameless in his sight.' Therefore St. Peter willeth us through good works to make our vocation and election certain to ourselves; which we know not, but by the working of God's spirit in us, according to the rule of the Gospel: and he that conformeth not himself to the same in godly conversation may justly tremble, and doubt that he is none of the elect children of God, but of the viperous generation, and a child of darkness." (Ib. p. 502.)

In a letter to *Careless*, he labours to comfort him by the following argument. "The spirit which is in you is mightier than all the adversary's power. Tempt he may, and lying await at your heels, give you a fall unawares: but overcome, he shall not: yea he cannot: for you are sealed up already with a lively faith to be the child of God for ever: and whom God hath once sealed for his own him he never utterly forsaketh. The just falleth seven times, but he riseth again. It is man's frailty to fall, but it is the property of the Devil's child to lie still." (Ib. p. 502.)

The above extracts will suffi-

ently shew of what description were the doctrinal views of Philpot. Those which follow, and which are taken from his letters to the Lady Vane, will afford some pleasing specimens of his spirituality and heavenly mindedness.

"The world wondereth how we can be merry in such extreme misery, but our God is omnipotent which turneth misery into felicity. Believe me there is no such joy in the world as the people of Christ have under the cross. I speak by experience; therefore believe me and fear nothing that the world can do unto you. For when they imprison our bodies, they set our souls at liberty with God. When they cast us down, they lift us up. Yea, when they kill us, then do they bring us to everlasting life. And what greater glory can there be, than to be at conformity with Christ? And this, afflictions do work in us. God open our eyes to see more and more the glory of God in the cross of Jesus Christ, and make us worthy partakers of the same. Let us rejoice in nothing but in the cross of Jesus Christ; that be our standard to fight under for ever." (Ib. p. 506.)

"Satan of late hath letted me, who envying all good exercises which I have had and received by mine easy imprisonment in times past, hath brought me out of the King's Bench into the Bishop of London's coal-house, a dark and ugly prison as any is about London (but my dark body of sin hath well deserved the same; and the Lord now hath brought me into outward darkness, that I might the more be lightened by him, as he is most present with his children in the midst of darkness) where I cannot be suffered to have any candle light, neither ink nor paper, but by stealth. I trust to make a speedy end of my course. God give me grace and patience to be a faithful follower of my master. I have been already this sevensnight in the coal-house, and have of late been four times called to mine

answer, but hitherto not called to judgment which I daily look for; but I fear they will prolong me, and try me by strait imprisonment a while, on the which God's will be done. Pray, dear Lady, that my faith faint not: which I praise God is presently more lively with me than it hath been in time past. I taste and feel the faithfulness of God in his promise, who hath promised to be with his in their trouble, and to deliver them. I thank the Lord, I am not alone, but have six other faithful companions, who in our darkness do cheerfully sing hymns and praises unto God for his great goodness. We are so joyful that I wish you part of my joy. Let not my strait imprisonment any thing molest you; for it hath added, and daily doth unto my joy; but rather be glad and thankful unto God with me, that it hath pleased him to make me, most wretched sinner, worthy to suffer any thing for his sake. Hitherto we have not resisted unto blood. God make us never to count our blood more precious in our eyes than his truth." (Ib. p. 508.)

Q.

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*To the Editor of the Christian Observer.*

In confirmation of what was asserted in your number for August (p. 461) by your correspondent M. R. (in discussing the meaning of 1 Cor. iv. 4. "I know nothing by myself,") respecting the use, in the northern counties, of the phrase "To know nothing by a person," I beg leave to remark that his statement is correct. Among the lower orders it is a very common mode of expression. Thus, "What sort of a man is such an one?" "I know nothing by him," that is, I know nothing *against* him, or to his *discredit*? That this meaning is the real one, I am enabled to state, from daily experience, during a constant residence in those parts.

A CUMBERIAN.



## LETTERS TO A YOUNG CLERGYMAN.

## NO. IV.

## ON COMPOSING SERMONS.

DEAR SIR,

I PROCEED to comply with your request, by proposing to you some hints for rendering the composition of sermons more easy to yourself, and more beneficial to your audience.

And here I earnestly recommend to your diligent perusal, the celebrated essay of Claude on the Composition of a Sermon (Mr. Simeon's edition) which I advise you, not merely to read, but to impress on your mind by abridging it, and making yourself thoroughly master of its contents. I also recommend you, in order to obtain expertness in the division of your subjects, to exercise yourself frequently in composing skeletons of sermons upon various texts, in the manner of which Mr. Simeon has given you many examples. Impose upon yourself the task of making one every day. It will not only give you a ready habit of furnishing your discourses with matter, and produce a neatness in dividing your subjects, but will also afford you a rich stock of materials ready adapted for future use. It is not my intention to touch upon the points on which Mr. Claude has so ably treated.

The *choice of a subject* sometimes occasions considerable perplexity, and it frequently occurs, that no small part of the time requisite for composing a sermon, is lost in finding a subject. To prevent this, I would recommend that you should always have a paper book at hand, in which you may note down any useful subject for a sermon as it occurs to you, together with a sketch of the manner in which it might be advantageously treated. Some of these subjects may almost always be selected for your discourses.

There is a degree of fastidiousness in the choice of a subject, against which it will be necessary for you to guard. Amidst a great

variety of useful topics, the mind will often hesitate, waiting to be determined by some encouraging opening, which will render it easy to write on a particular subject. This, however, is equally fallacious and detrimental:—*fallacious* because the most unpromising subjects often furnish, upon closer reflection, the most useful and striking, because the most original discourses: and *detrimental*, because the habit of chusing only easy subjects will infallibly produce a poverty of instruction, and a sameness of thought, and will leave untouched some of the most important topics in divinity. The utility, not the apparent easiness of managing a subject, ought to determine its choice. In order to avoid this fault, it would be well to fix upon some general system of theology, and to preach in its turn upon each of the principal heads contained in it.

In determining upon a subject, one consideration must invariably be your guide, viz. its practical importance. Never be betrayed into so unprofitable a waste of time as to compose discourses upon curious, speculative, critical, or trifling subjects; the direct tendency of which is not to promote Christian edification. Such subjects may amuse and interest, they may gain you reputation, and if printed might perhaps instruct in the closet; but your opportunities for preaching, and those of your congregation for hearing, are too few to allow one to be wasted \*. Let it not ever be said while you are preaching,

“The hungry sheep look up and are not fed.”

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\* The remarks of Bishop Wilson in his *Sacra Privata* are excellent, v. i. p. 253. “Avoid such discourses and subjects as would divert the mind without instructing it. Never consult your own fancy in the choice of subjects, but the necessities of your flock. I would rather send away a hearer smiting his breast, than please the most learned audience with a fine sermon

The grand object of a minister's preaching should ever be the salvation of his flock. Never in a single discourse should he lose sight of this great point. The wicked are to be alarmed, the penitent encouraged, the doubting confirmed, the weak strengthened, the slothful reprov'd, the drooping animated. For this purpose, the true character of God in all his several attributes must be frequently set forth, the state of man by nature and by grace distinctly explained, the whole system of the salvation effected by our Lord and Saviour Jesus Christ fully discovered, the vanity of the present life and the glory of that which is to come forcibly exhibited to the audience. And no subject should be ever admitted, which does not so directly bear upon these important points as to give an opportunity of impressing them deeply upon the hearers' minds. It is not enough that a subject be true, or useful, or moral. It must be a Christian subject, and handled in a Christian manner. The discourses of Socrates generally contained truth, both moral and highly useful; but there is an essential difference between his discourses and those of a faithful minister of Jesus Christ.

The particular topics which you select for your discourses, should be principally drawn from your own experience or observation. If you are truly in earnest about the welfare of your soul, your own state and feelings will be an exact counterpart of those of the religious part of your flock. You will be some-

against any vice. With what truth can it be said, that your sheep hear your voice, when you speak of matters above their capacity, or in a language and terms which they do not understand. It is too often that preachers perplex those whom they should instruct, either by proving things which want no proof, the being of a God, &c. or by proposing useless questions and doubts, or speaking of things above the capacities of the common people. There is a great deal of difference betwixt people admiring a preacher and being edified by his sermons."

times discouraged under the sense of your deficiencies; and you cannot offer to your flock arguments more forcible and impressive than those which have first been applied to your own encouragement. The same subjects, and the same views of Scripture, which have animated, instructed, and quickened your own soul, are those which will most effectually operate upon others. Your observation also of the state of your people will afford you a most useful fund of matter. Scarcely can you hold religious conversation with any individual of your flock, in which you will not discover some serious mistakes which it is important to rectify, some dangerous errors which it is necessary to correct, some gross ignorance which needs to be enlightened. Accustom yourself to note these down. They will present to you subjects for instruction and explanation, such as would not else have occurred to your mind, and which may either be introduced into proper places, or formed into distinct sermons. A man may speculate in his closet, but it is only by mixing much in real life that he learns to know and to address mankind as they are.

When you have chosen your subject, I would recommend you to propose to yourself the following questions, which may serve both to produce a proper frame of mind, and to direct your thoughts into a proper channel.

1. *What is my main object in proposing this subject?* Is it that I hope to make a discourse which may be applauded? Do I think I can display my learning in it, shew the correctness of my judgment or the liveliness of my fancy? am I merely performing a task, and solicitous only to gain esteem by performing it well? Or do I chiefly aim in it at the glory of God, and the real good of the souls entrusted to my care? If the state of mind in which the service is begun be not right, there will be evident throughout the whole sermon a want of that solid and improving matter, and of that holy



spirituality by which the heart of the Christian hearer will be affected. If upon examination you find your aim to be right, I would advise you, before you begin to compose, to make use of a prayer formed for this particular occasion, entreating the aid and blessing of God, without whose grace neither can you preach nor your flock hear to advantage.

2. *What is the practical effect which I hope to produce by this particular subject?* This will of course be some quality or disposition corresponding with your subject, to be formed or excited in the minds of your hearers; faith or hope, love or joy, watchfulness against sin, or dread of temptation. To accomplish this particular object effectually is the point at which you must aim; the end which you must keep in view throughout your whole discourse. The sermon itself is but subordinate to a higher end, and this end the application of your discourse principally touches. The application, therefore, whether as is usually the case, it occupies the conclusion of the sermon, or whether it is carried on in the body of the discourse, is the important part of it. Here your whole strength and force ought to be put forth, so that the body of the sermon ought to be only made the foundation for the application, and not, as is frequently the case, the application be merely a corollary to the body of the discourse. A just view of this will serve to point all your arguments, and give a right direction to the manner of discussing your subject.

3. *How shall I so treat my subject as best to produce this practical effect?* Here it will be necessary for you to reflect upon the particular obstacles which stand in the way of your success;—what prejudices, errors, or false principles influence the minds of your audience, which it will be necessary to remove before they can be impressed by your discourse; and how you can most effectually remove them. What are the dangers against which I ought particularly

to guard in my own representations of my subject, lest I should confirm my hearers in error? Under what form shall just principles be exhibited, so as to ensure the most ready reception? In what way can I arrange my whole subject, so as to place it in the most interesting point of view, and to lead my hearers on, step by step, to embrace just conclusions? In the last point, PALEY may be deservedly esteemed one of the best models. He possesses, in an eminent degree, the art of interesting his readers by the manner in which he represents and disposes his subjects.

Having thus a clear idea of the effect which you propose to produce, of the cautions which are to guard your own representations, and of the general form in which your matter may be disposed, in order to render it interesting to your audience; it remains only to commit the outlines of your discourse to paper, and to put down, under each head, the striking thoughts which may occur to you. It is of great importance, that the whole of the subject should be before you, the plan well arranged, and each head well digested, and thought over, before you begin to write out your discourse.

But as example often illustrates better than precept, allow me to give a specimen of the manner in which I wish you to consider the subject.

Suppose the subject on which you intend to treat, to be *the mercy of God*. Here the first consideration is the effect intended to be produced, viz. to prevent sinners from trusting improperly to it on the one hand; and on the other, to encourage those who are truly penitent and upright, to place an honourable confidence in it. Here then reflect what are the common and erroneous ideas on this subject; and to obviate the effects of these, be very clear in laying down a just idea of the divine mercy, and very guarded lest you give encouragement to false conceptions of its nature. On the one

hand, therefore, present the highest display of it, establish it by the declarations of Scripture, illustrate it by facts and examples, describe it so as to awaken all the hopes of the penitent, and to remove their distrust; but at the same time so accurately define the persons to whom it is extended, so clearly point out the limitations which bound its sphere, so exactly mark the way in which it is granted; that the erroneous ideas of the ignorant may be fully corrected, and the vain hopes of the presumptuous checked, while the truly humble are encouraged to hope in the Lord. Having thus seen the exact line which you are to take, consider in what form to place the whole, so as most effectually to interest your audience. Having removed the false hopes of sinners, endeavour to alarm them, pathetically remonstrate with them, shew them the impolicy and the danger of their rash expectations; whilst on the other hand, by a lively exhibition of the divine mercy, you obviate all the objections, and dissipate all the fears, of those who with a true and humble faith are hoping for the salvation of God.

If you should object to what I have written, that an adherence to the rules I have laid down will produce too great a sameness of manner, and render your discourses formal; I reply, that I leave the manner entirely open to every possible variety of form and division. Whatever manner be adopted, it surely is requisite that a definite object should be set before you; that you should constantly keep in view the object which you propose to attain; and that in doing this, you should be on your guard, by a careful and extensive view of your subject, not to cherish the errors which you ought to eradicate, nor prevent your own success by not previously removing the prejudices which tend to obstruct it.

I am, &c.

S. E.

*To the Editor of the Christian Observer.*

It has been justly stated as one of the most prominent proofs of human corruption, that we are naturally disposed to use a different standard of right and wrong, of duty and obligation, in our reasonings and dealings, if I may so term them, with God and with man. In the case of our fellow-creatures, we admit the claim of superior excellencies and perfections to admiration and love: we bow with reverence before superior understanding and knowledge: it would gladden our hearts to be invited to repose our trust in any man in whose character, extraordinary wisdom and goodness should be combined with unequalled power and inviolable truth. We should ardently hope for the favour of such a man, and if he should be willing to admit us to his friendship, we should glory in such an honourable connection. Above all, it is acknowledged, that benefits and kindnesses claim a return of thankfulness; and to say of a man that he is eminently ungrateful, is to stain his character with the blackest die.

How differently we are apt, even allowedly, to reason, and think, and feel towards God, and our blessed Saviour, needs but to be stated. The contrast is too clear to require specification or proof. Even in the case of our fellow creatures, we are perhaps more indebted for the justness of our moral estimate to self interest, than to any of those higher principles, and more elevated sources, to which our pride would dispose us to trace its origin. It is intuitively obvious to every man, that he will not be allowed to have one set of principles for himself, while he imposes a different set on other men. He is therefore content to admit the authority over himself of those principles which it is his interest to see generally established; and his self love evidences its power, not in fabricating a false and partial rule in his own case, but in evading, by



unfair colouring, and fallacious distinctions, the obligations of the general and true standard. But we are not thus forced, in the case of the Almighty, into the recognition of just principles by a regard for our own immediate and palpable interest, and therefore here, our natural selfishness operates with less restraint: just as it has been found that tyrants, who have been flattered into such an extravagant idea of their own perfections, as to deem themselves elevated above the ordinary condition of man, have appeared, by losing the wholesome restraint of sympathy, to lose all sense of moral obligation.

I have often thought that the preceding considerations, and the highly important practical lesson which results from them, are suggested, and powerfully enforced on us, by the mode, universally adopted throughout the Holy Scriptures, of describing God, and the relations in which we stand to him, by names used to designate certain conditions in life. It seems as if the Almighty, in gracious condescension to our weakness and infirmities, was willing to obviate the effects of our natural selfishness, and to prevent it from rendering us insensible to his claims on us, as our Creator, Governor, and constant Benefactor. Thus God is represented continually as a king and a father; and, more or less expressly, once at least I remember in positive terms, he claims the peculiar sentiments and feelings which are acknowledged to be due to the fellow creature who stands in those relations to us. "If I then be a father, where is mine honour, and if I be a master, where is my fear, saith the Lord of Hosts unto you." In the same manner we find our Blessed Saviour calling himself the father and friend of his people; nay even the husband of his Church.

The foregoing remarks have often appeared to me to suggest the best method of examining ourselves respecting both the nature, and the degree, of those affections which we are re-

quired to feel towards our heavenly Father, and our Almighty Redeemer; and, if I mistake not, we may also be hereby assisted in cultivating their growth, and extending their influence. Some difference indeed there ought ever to be between our feelings towards God, and towards our fellow mortals. With all our thoughts of the Supreme Being, and with all our affections towards him, a holy reverential awe should doubtless be associated; nor is there any thing more severely to be condemned, or more contrary to all which we are taught, whether directly or by inference, in the word of God, than that profane boldness which has sometimes falsely usurped the name of filial freedom. But still the passions of the mind, whether directed towards God or man, are the same in their nature; it is only requisite that they be somewhat differently combined when directed towards the Sovereign Majesty of Heaven, and when employed on any meaner object.

To explain, therefore, more particularly the process I would recommend to be pursued. Are we desirous of ascertaining whether we really *love* God and our blessed Saviour? Let us consider how we reason, and think, and feel, towards any one of our fellow creatures, whom we know certainly to be the object of our warm attachment, to a beloved parent or brother, or to the friend of our heart. We shall find that we are acute to discover, and forward to admire and magnify his good qualities and actions; to overlook what is faulty; to judge favourably of what is doubtful. We love to bring forward, and dilate on his merits: to suppress, deny, or palliate his defects. We rejoice in his society: we regret his absence: we long for his return: we welcome his approach: he is much and often in our thoughts: we are zealous for his credit: we are forward to defend his character: we rejoice in opportunities of giving him pleasure: and if, in any instances, we profit

from his kindness, our gratification is powerfully enhanced by considering the source from which the benefit has flowed. Now let us, if we would honestly examine into the reality and warmth of our love to God and our Saviour, deliberately set ourselves to enquire whether our feelings towards God or towards our Redeemer, are such as these? Do we find ourselves prone to lose ourselves, as it were, in the contemplation of his excellencies; to muse on his wisdom, his goodness, his power, his condescension, his long suffering, his truth, his holiness? I will leave it to your readers to pursue the parallel for themselves: I will only ask, do we find ourselves welcoming the sacred seasons of intercourse with our heavenly Father? Do our countenances lighten up, and our eyes bear witness to the warmth of our hearts, when, in conversation, supposing neither the season, nor the company to forbid the introduction of religious topics, an opportunity is afforded us of dilating on his perfections, and "speaking good of his name?"

Let me now proceed to another example, that of *gratitude*. And here I must premise, that there is not any sin whatever against which the Almighty more strongly denounces his vengeance in the Holy Scriptures, than against the contrary vice. Let us take an instance of any one who has benefited by a fellow creature, as much I will not say (for that is impossible) but as nearly as possible as much, as we are all indebted to God. How would he be expected to think, and feel, and act towards his Benefactor? How would an ingenuous mind be looking out for opportunities of manifesting its gratitude? How would it delight in pouring forth its warm effusions; and instead of detracting from the amount or number of the services it had received, how would it rather delight in multiplying, and magnifying them? The enumeration of our obligations would be no unwelcome, no cold, no reluctant

service; not a service of which it would be necessary to remind us that the proper season was come, and of which if we were disappointed, without its being clearly our own fault, we should secretly, not so much regret, as rejoice in the omission. If our Benefactor were no more, how dear would his memory be to us; and supposing him to have left behind him any friends or descendants, how endeared would they become to us, and how glad should we be to shew them kindness for his sake? Alas! Sir, how little do the best of us feel, in any adequate degree; I had almost asked, how little do we recognize in any degree, the proper forms and characters and exercises of a *lively* gratitude? Let me again leave it to your readers to complete the humiliating parallel. I will only remark that we are here, if I mistake not, more deeply, and with less excuse, criminal, than almost in any other instance; that every improvement in the performance of this duty will be an accession to the purest of our pleasures; but that I believe the best of men, while they continue in the body, will have a painful sense of their own deficiencies in this particular, and will long for that day, and that world, when, with completely purified hearts, and more exalted faculties, they shall mix in the songs of angels round the throne, acknowledging, however, far more and transcendently higher obligations.

I will be more brief in speaking of the feelings of reverence and of trust, of hoping, and glorying, and delighting in God, all of them affections towards God clearly recognized in Scripture, and which the most holy men, whose characters are delineated in the sacred volume, especially he who was honourably distinguished by the name of the man after God's own heart, and the great Apostle of the Gentiles, were eminently remarkable.

What have been our feelings, and our demeanour, if it has ever hap-



pened to us to be in the presence of some fellow creature who has really been the object of our reverence? And when we think, or speak of the Supreme Being, or even when we more purposely and deliberately set ourselves to address him in prayer, do we find that our feelings and demeanour attest, in any similar degree, the reality of our reverential awe?

By what a terrible denunciation is *trusting in God* enforced on us? And in truth we receive such continual proofs of the hollowness of all human foundations of confidence, that prior to experience, we might naturally presume that the injunction to trust in God was one which we should not be apt to disobey. But the contrary, it is to be feared, is the fact. To ascertain the point, let a man observe his own heart, and watch how naturally and eagerly, on the approach of any serious danger, his mind recurs to any one from whom he has reason to expect protection:—does he find himself, in any sudden emergency of peril, as naturally and as warmly flying in heart to God; or is not this too generally rather an affair of the judgment and recollection,—a sort of homage which it is deemed decorous to pay, but on which little dependence is really placed, and in which the affections are little interested?

The inquiry concerning our *hoping*, and *glorying* in God, and *delighting* in him, may be conducted with still greater facility and certainty. We all know how we feel about any thing which is really the object of our hopes. Let us recal any occasion in which our hopes were warmly excited. How anxiously did we wait, how eagerly did we long for the desired event! How much did it occupy our thoughts! How apt was it to force itself into the mind! How obstinately did it maintain possession! Were we not ready to intrude the mention of it even when contrary to propriety; and was it not like the removal of a weight

which had hung upon us, and oppressed us, when we were able to talk of it again without restraint? And again, if our hopes were disappointed, how flat and tasteless were at first all our ordinary occupations, and even pleasures, and how prone were we to dwell on our loss!

*Glorying* in our God and Saviour, is an affection expressly enjoined by the divine command, and powerfully recommended to us by the example of the most eminent of the worthies, both of the Old and New Testament. Would we try ourselves whether or not we really obey this precept? Let us recal our own sensations and conduct; let us recollect the language and behaviour of others; in any instances in which we or they have unquestionably gloried in any possession or distinction. Take a man who glories in his illustrious birth, or in his connection with persons of rank. Take one who glories in his country—a member for instance of the British Empire. Take one who glories in his reputation for wisdom, or learning; for poetical excellence, for great riches, for military talents and exploits. We know well how such an one would be likely to behave; how apt he would be to seek occasions to bring into notice the point on which he founded his consciousness of superiority; how his bosom would swell, and his manner become animated on the mention of it. Now I will not say, does a Christian exhibit such indubitable proofs that it is in his God and Saviour he glories; but has he the *feeling* of exultation secretly in his heart, and are the marks of it only restrained from breaking forth, by the just considerations of prudence and decorum? Does he secretly rejoice and exult in the honourable distinction he enjoys of being a child of God and an heir of glory; the follower and friend of that Saviour, who now sitteth at the right hand of God, angels and principalities and powers being made subject unto him?

Then, for *delighting* in any ob-

ject, we know that it is the strongest phrase which can be used to express our receiving pleasure from it. The appeal is therefore to be made to the manner in which we have felt respecting any person or thing whence we have derived the highest of all enjoyments.

But I am conscious I am trespassing on your time. There is however one other affection on which I must detain you for a few moments; because, though there is none that is more clearly required of us, and, what is more, the want of which is more strongly condemned; yet is there perhaps none in which, especially in our halcyon days of the Church, Christians are more apt to be defective. I mean the affection of *zeal*. Is it within the compass of language to express more strongly the condemnation of lukewarmness in religion, or to press more powerfully the cultivation of zeal, than they are respectively condemned and enforced by the language of our blessed Lord himself to the Church of Laodicea? Yet it is so little regarded as a crime not to be zealous in the cause of God, that any extraordinary measure of religious zeal is almost deemed to require apology. This is an instance in which, in this free country, where we are so commonly divided into sects and parties of different kinds, men may try themselves, perhaps, more easily, than almost in any other. Would we then judge fairly whether we really are zealous in the cause of our God and Saviour? Let us inquire how any man is apt to judge, how to feel and to act, in the case of the political or religious party to which we know that he is warmly attached; and how, on the contrary, towards that which is opposed to it. Through what a partial medium does such a man view the actions of his party? How prone is he to be blind to its misconduct, and to magnify and overrate its merits? How studious of occasions of serving his party? How eagerly does he embrace, how reluctantly does he fore-

go them? How warm in vindicating its credit; how jealous of any imputations that are cast on it; how eager in repelling them? How active in promoting its interests; how glad to increase its numbers? And if he be really a zealous partizan, of what kind are his habitual judgments and feelings respecting those who are foremost in the party to which he is opposed? Suppose him to be connected with any of them by the bond of being engaged in some common pursuit, is he apt in such a case to lose sight of all party distinction? Is his mind so occupied with the points of agreement, as to forget the ground of separation? We might call such a man liberal—we might say of him, that he possessed an enlarged mind; but we certainly should not regard him as a zealous partizan. I know that I am here treading on tender ground. I am not ignorant that it may be imputed to me, that I am endeavouring to call into action those feelings of hostility, which, from the corruption of our nature, we are but too apt to indulge, under the mask of religious zeal. No one is more aware than myself, that “the wrath of man worketh not the righteousness of God.” But surely it is no idle distinction, that we are to discriminate between the pernicious opinions themselves, and those who hold them. Surely a warmth of resentment against those who profanely calumniate the object of our highest veneration, and most affectionate gratitude; against those who deliberately set themselves to oppose the only means by which the eternal misery of man can be averted, and his everlasting happiness secured: surely a warm resentment against such as these, is not incompatible with tender pity for them, and a sincere and even earnest desire for their being reclaimed from a course, which must end in irrevocable ruin. No spirit of hostility would I recommend, but such as is inseparably combined with a cordial longing for the real happiness of the



person opposed. No other spirit can flow from that pure source, from which all the affections of the renewed mind must trace their origin.

I ought not to conclude without reminding your readers, that they will do well, when they are carrying on the work of self examination, to be ever on their guard against mistaking the conclusions of the understanding for the affections of the heart. The remark, I am aware, is not a new one: still the mistake is, as I apprehend, so very general a source of self deception, that I should scarcely be justified, were I not, in this place, to warn my readers to watch against its delusions with the most jealous care. This is no barren metaphysical distinction, no matter of speculation merely. No Christian will deem it such who has attended with care to what has passed within him, and who probably has often known instances in which, when his judgment has been perfectly convinced, he has not been able to entertain the corresponding feelings; and after many a painful effort, has probably sat down, lamenting before God his own inability to command the affections of his mind; to feel love where still he recognized excellence; to feel gratitude where he acknowledged the highest obligations to be justly due.

It is the grand recommendation of the mode of conducting the work of examination above described, that it greatly facilitates the process. I have often remarked in persons who were by no means of inferior understandings, but who were not accustomed to meditate in train, or to observe the operations of their own minds, a great inability to discharge this important duty. When they set themselves to the work, their imaginations almost immediately begin to wander, their attention is distracted, and they soon give up their efforts in despair. But the mode I have recommended, renders easy what might otherwise be a vain endeavour to fix the volatility of the imagination, and to ar-

rest the fugitive feelings of the mind, so as to make them the subjects of steady contemplation: nay more, it renders what might be a difficult and doubtful appeal to abstract principles, a question of fact and experience, a mere matter of recollection, in which we are called on to remember how we have been used to think and feel on certain other occasions, and to compare our present with our former experience. Persons, therefore, who would be utterly unequal to the task of analysing their various mental emotions, and of comparing them with the sensations which the metaphysician has laid down as the signs of the passions respectively, may easily examine themselves in this way by comparing their feelings at one time with their feelings at another.

This mode likewise, in some degree, removes the difficulty which arises from the impossibility of measuring the feelings by any definite scale, a circumstance which may open a wide door to self deception on the one hand, or which on the other may often afflict the heart of some sincere but weak spirited Christians with unreasonable fears. The same degree and warmth of feeling are not to be required of a man of exquisite sensibility, and of him whose mind is constitutionally cold and phlegmatic; but every man is hereby made his own standard. He may compare his various feelings and affections as they are severally called forth by religious concerns, with the same feelings as they are excited on occasions of an analogous nature in common life, and mark the accordance or diversity.

And now, Sir, let me deprecate the displeasure of any of your readers who may think that I have been only laying before them remarks which must have already suggested themselves to any intelligent mind. Were I disposed to apologize, I might reply,

*Virginibus puerisque canto.*

But in truth, Sir, I am not at all dis-

posed to apologize. Such is the extreme importance of the subject, that any endeavours to illustrate it well deserve attention. No one who admits the authority of the Holy Scriptures can deny that they most clearly and strongly enforce on us the duty of loving God and our Redeemer with our whole hearts; and of feeling towards them all those other right affections of our nature, which are given us to be called out on the exhibition of their proper objects. Any directions, therefore, which may assist us in discharging those important, and it is to be feared, too much neglected duties, may be of the highest practical use. Shall I be forgiven if I speak my mind honestly, and say, that these practical subjects are the subjects to which Christians would often do well to direct a larger share of their time, and thoughts, and studies; rather than to those higher and more subtle questions, which, though of so much less practical and real moment, so generally engage the labours, and interest the passions of men. Let the learned prosecute their researches in the field of Sacred Literature. Let the scholar, provided it be with a humble impression of his own limited powers, explore what is dark, and explain, if he be able, what is difficult. *Inest sua gratia.* No efforts are to be despised which are made in the right direction. But, O that men would remember, that it ought to be our first, our supreme, our never ceasing object to "put on the Lord Jesus Christ," to form ourselves after the model of his perfect character, to endeavour to root out every remaining fibre of our natural corruptions, and to acquire and cultivate all those tempers and dispositions, which may "render us meet to be partakers of the inheritance of the saints in light." *SIC ITUR AD ASTRA.*

I am, &c.

VIGIL.

*To the Editor of the Christian Observer.*

A PAPER appeared in your number for August last (p. 464) under the signature of H. T. in which an attempt is made to defend the Quakers from a charge brought against them in a preceding number of the Christian Observer. The charge is this; that they hold that the dictates of the Holy Spirit (as communicated by internal revelation) may be different from the Scriptures, and may supersede the obligation of the latter. In answer to this charge, H. T. affirms that the society never did "set up the dictates of the Holy Spirit in opposition to the Scriptures, which they considered as proceeding from it." And he quotes in proof of his assertion the following passage from Barclay's Apology, prop. iii. § 6. "We shall also be very willing to admit it as a positive certain maxim, that whatsoever any do, pretending to the spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil."

Before I proceed to state any opinion respecting the subject thus brought into discussion, I will, with your permission, submit to your readers the evidence respecting it which is to be found in Barclay's Apology, a work proved by H. T. himself to be of acknowledged authority among the Quakers.

Barclay thus states the matter.

"The testimony of the Spirit is that alone by which the true knowledge of God hath been, is, and can be only revealed."—"By the revelation of the Spirit, God hath manifested himself all along unto the sons of men, both patriarchs, prophets, and apostles; which revelations of God by the Spirit, whether by outward voices and appearances, dreams or inward objective manifestations in the heart, were of old the formal object of their faith, and remain yet so to be; since the object of the Saint's faith is the same in all ages, though held forth under divers administrations. Moreover these di-



vine inward revelations, which we make absolutely necessary for the building up of true faith, neither do, nor can ever contradict the outward testimony of the Scriptures, or right and sound reason. Yet from hence it will not follow, that these divine revelations are to be subjected to the test, either of the outward testimony of the Scriptures, or of the natural reason of man, as to a more noble or certain rule and touchstone: for this divine revelation, and inward illumination, is that which is evident and clear of itself, forcing, by its own evidence and clearness, the well disposed understanding to assent, irresistibly moving the same thereunto, even as the common principles of natural truths, do move and incline the mind to a natural assent." Prop. ii.

"From these revelations of the Spirit of God to the saints have proceeded the Scriptures of truth." "Nevertheless because they are only a declaration of the fountain, and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Yet because they give a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule subordinate to the Spirit, from which they have all their excellency and certainty: for as by the inward testimony of the Spirit we do alone truly know them, so they testify, that the Spirit of God is that guide by which the saints are led unto all truth. Therefore according to the Scriptures the Spirit is the first and primary leader. Seeing then that we do therefore receive and believe the Scriptures because they proceeded from the Spirit, for the very same reason is the Spirit more originally and principally the rule." Prop. iii.

"We distinguish betwixt a revelation of a *new gospel* and *new doctrines*, and a *new revelation* of the *good old gospel and doctrines*: the last we plead for; but the first we

utterly deny."—"That this revelation is necessary, we have already proved." Prop. iii. § ix.

Now, without stopping to inquire whether the Christian Observer's charge be justified by these extracts, I have no hesitation in saying, that they contain, what appear to me, great and fundamental errors.

1. Barclay affirms, that the Holy Spirit makes to each individual believer, a *new revelation*, not, I admit, of *new* doctrines, but of the *old* doctrines of Christianity; and he deems such a revelation to be indispensably necessary to true faith, and to be always evident and clear to the senses. In short he places every true Christian on precisely the same footing as to direct and immediate and sensible communication with the Divine Spirit, with those to whom the Scriptures were revealed\*.

Now according to the commonly received views of pious Christians, which I think are the views of Scripture, the office of the Holy Spirit is not to make a new revelation of old doctrines to each individual, but by a powerful, though imperceptible influence (imperceptible in the mode of his agency, not in the effects of that agency) to lead the hearts of men to embrace, believe, and obey the truths which are already revealed in Scripture. And they judge of the reality of the Holy Spirit's operation on the heart, not by impressions made on the senses, but by a careful comparison of the ef-

\* This question might fairly, in my opinion, be referred to a criterion to which the Quakers could hardly object. Let them produce even one well authenticated instance of an individual, who having never read or heard of the propositions contained in Barclay's Apology (which propositions, in substance at least, they would admit to be the likeliest subjects of direct and immediate revelation) should yet have had them revealed to him by the Holy Spirit. I am far from affirming that the Holy Spirit may not impart knowledge in this way. The question is whether it be the mode in which he chooses to impart knowledge.

fects produced on their tempers, dispositions, affections, and conduct, with the effects attributed to that operation in the Scriptures.

I must leave the reader to form his own conclusion with respect to the truth and tendency of these different systems. For though I have myself a strong and decided opinion with respect both to the erroneousness of Barclay's views on this particular point, and the pernicious consequences to which they would naturally tend, if uncontrolled by the rigid discipline (a discipline in many important respects to be highly approved) established among the Quakers; yet my present purpose is not to attempt a confutation of Barclay's errors, or an exposure of their tendency; but merely to state his sentiments on the point under discussion, and to contrast with them what I conceive to be the sound and scriptural view of the matter.

2. Barclay seems to think that even the truth of Scripture can only be perceived by those who themselves have had a corresponding revelation. The truth of Scripture, however, is a fact capable of proof by the same external evidence which satisfies us of the truth of any other fact. The application of this truth to the conscience, so as to produce its proper and genuine effect, in renewing the heart of fallen man, and raising him from the death of sin to a life of righteousness, is indeed the sole work of the Holy Spirit. But this is obviously a very distinct thing from a new revelation.

3. Barclay maintains that the Scriptures are only a *secondary* rule of faith and manners. The right opinion I take to be, that the Scriptures are to us the only safe, the supreme rule of faith and manners; and that what we want is not a better or higher *rule*, but the will and the power to walk conformably to this: which will and power are to be acquired only by the inward operation of the Holy Ghost. It will readily be admitted, that the Scrip-

tures derive all their excellency and certainty from their being dictated by the Holy Spirit. It will also be admitted that that Spirit alone can lead men to the cordial belief and practice of the truth; but surely it does not therefore follow that the Scriptures are not to us an *adequate primary rule of faith and manners*. The fair inference seems to me to be the direct converse of this. At least to affirm that because the Holy Spirit has given us a revelation of the will of God, he himself and not that revelation must be the rule of our conduct, seems to be a very illogical conclusion.

I will not detain your readers to point out the inconsistency which there is in affirming, that whatever any do, pretending to the Spirit, which is contrary to Scripture, is a delusion; and yet maintaining at the same time that revelations are not to be subjected to the test of Scripture. Such a test would doubtless be inconvenient in many cases: when applied, for instance, to try such revelations as those recorded by George Fox, by which he tells us, that different persons were moved of the Lord to go *naked* in the open streets, markets, cities, &c. as signs to the people (Fox's Journal, 3d ed. p. 323, 386.) I verily believe, however, that were any one to pretend to similar revelations in the present day, the good sense and sobriety of the Quakers would lead them to be among the first to check such pretensions; and that they would, without any hesitation, call to their aid those passages of Holy Writ which require all things to be done "decently," and to "edifying;" and which recommend to the practice of Christians, "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Indeed, Sir, I entertain a strong persuasion that juster sentiments, respecting the authority of Scripture, are held by many modern Quakers than I can discover in the writing of Barclay. The work which gave birth to this discussion, I



mean Tuke's Principles of Religion, appears to me, when compared with the Apology of Barclay, to confirm this idea; and it is still farther strengthened by the zealous and honourable support which the Quakers,

throughout the kingdom, and particularly in London, have given to the British and Foreign Bible Society.

I am, &c. yours,

Βίλλο-Φίλος.

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## MISCELLANEOUS.

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ACCOUNT OF THE FIRST PROTESTANT MISSION TO INDIA, EXTRACTED FROM THE MEMOIRS OF THE REV. DR. CLAUDIUS BUCHANAN \*.

THE first person appointed to superintend a protestant mission in India, was Bartholomew Ziegenbalgus, a man of considerable learning and of eminent piety, educated at the University of Halle in Germany. Having been ordained by the learned Burmannus, Bishop of Zealand, in his twenty-third year, he sailed for India in 1705. A complete century will have revolved in October of this year (1805) since the mission in India began. Immediately on his arrival, he applied himself to the study of the language of the country, and with such success, that in a few years he obtained a classical knowledge of it; and the colloquial tongue became as familiar to him as his own. His fluent orations addressed to the natives, and his frequent conferences with the Brahmins, were attended with almost immediate success; and a Christian Church was founded in the second year of his ministry, which has been extending its limits to the present time.

During his residence in India, he maintained a correspondence with the king of England and other princes, and with many of the learned men on the Continent. In the year 1714 he returned to Europe for a few months on the affairs of the mission. On this occasion he was

honoured with an audience by his Majesty George the First. He was also invited to attend a sitting of the Bishops in the "Society for promoting Christian Knowledge;" where he was received with an eloquent address in the Latin language; to which he answered in the Tamul tongue; and then delivered a copy of his speech translated into Latin.

The grand work to which the King and the English Bishops had been long directing his attention, was a translation of the Scriptures into the Tamul or Malabarian language. This indeed was the grand work; for wherever the Scriptures are translated into the vernacular tongue, and are open and common to all, inviting enquiry, and causing discussion, they cannot remain a dead letter; they produce fruit of themselves, even without a teacher. When a heathen views the word of God in all its parts, and hears it addressing him in his own familiar tongue, his conscience responds, "This is the word of God." The learned man who produces a translation of the Bible into a new language, is a greater benefactor to mankind than the prince who founds an empire.—The "incorruptible seed of the word of God" can never die. After ages have revolved, it is still producing new accessions to truth and human happiness.

So diligent in his studies was this eminent missionary, that before the year 1719 he had completed a translation of the whole Scriptures into the Tamul tongue; and he also composed a Grammar and Dictionary

\* For a review of this work, see No. for May, p. 308.

of the same language, which remain with us to this day.

The peculiar interest taken by king George the First, in this primary endeavour to evangelize the Hindoos, will appear from the following letters addressed to the missionaries by his Majesty.

“ George, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c. to the Reverend and Learned Bartholomew Ziegenbalgus and John Ernest Grundlerus, missionaries at Tranquebar in the East Indies.

“ Reverend and Beloved,

“ Your letters dated the 20th of January of the present year, were most welcome to us; not only because the work undertaken by you of converting the heathen to the Christian faith, doth, by the grace of God, prosper, but also because that in this our kingdom, such a laudable zeal for the promotion of the Gospel prevails.

“ We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you in whatever may tend to promote your work, and to excite your zeal. We assure you of the continuance of our royal favour.

“ GEORGE R.”

Given at our Palace of Hampton Court, the 23d of August, A. D. 1717, in the 4th year of our Reign.

The King continued to cherish, with much solicitude, the interests of the mission, after the death of Ziegenbalgus; and in ten years from the date of the foregoing letter, a second was addressed to the members of the mission, by his Majesty.

“ Reverend and Beloved,

“ From your letters dated Tranquebar, the 12th of September, 1725,

which some time since came to hand, we received much pleasure; since by them we are informed, not only of your zealous exertions in the prosecution of the work committed to you, but also of the happy success which hath hitherto attended it, and which hath been graciously given of God.

“ We return you thanks for these accounts, and it will be acceptable to us, if you continue to communicate whatever shall occur in the progress of your mission.

“ In the mean time, we pray you may enjoy strength of body and mind for the long continuance of your labours in this good work, to the glory of God, and the promotion of Christianity among the heathens; *that its perpetuity may not fail in generations to come.*

“ GEORGE R.”

Given at our Palace at St. James's, the 23d of February, 1727, in the 13th year of our reign.

The English nation will receive these letters (now sent back in the name of the Hindoos) with that reverence and affectionate regard, which are due to the memory of the royal author, considering them as a memorial of the nation's past concern for the welfare of the natives, and as a pledge of our future care.

Providence hath been pleased to grant the prayer of the King, “that the work might not fail in generations to come.” After the first missionary, Ziegenbalgus, had finished his course, he was succeeded by other learned and zealous men; and lastly, by the Apostle of the East, the venerable Swartz, who, during a period of half a century, has fulfilled a laborious ministry among the natives of different provinces, and illuminated many a dark region with the light of the Gospel.

The pious exertions of the King for the diffusion of religious blessings amongst the natives of India, seem to have been rewarded by heaven in the temporal blessings to his



own subjects in their intercourse with the East; by leading them onward in a continued course of prosperity and glory, and by granting to them at length the entire dominion of the peninsula of India.

But these royal epistles are not the only evangelic documents of high authority in the hands of the Hindoos. They are in possession of letters written by the Archbishop of Canterbury, of the same reign\*; who supported the interests of the mission with unexampled liberality, affection, and zeal. These letters, which are many in number, are all written in the Latin language. The following is a translation of his Grace's first letter; which appears to have been written by him as president of the "Society for promoting Christian Knowledge."

"To Bartholomew Ziegenbalgus, and John Ernest Grundlerus, preachers of the Christian Faith, on the Coast of Coromandel.

"As often as I behold your letters, reverend Brethren, addressed to the venerable Society instituted for the promotion of the Gospel, whose chief honour and ornament ye are; and as often as I contemplate the light of the Gospel, either now first rising on the Indian nations, or after the intermission of some ages again revived, and as it were restored to its inheritance; I am constrained to magnify that singular goodness of God in visiting nations so remote; and to account you, my Brethren, highly honoured, whose ministry it hath pleased him to employ, in this pious work, to the glory of his name, and the salvation of so many millions of souls.

"Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home. Let them enjoy in the bosom of the Church, titles and honours, obtained without labour and without danger. Your praise it will be (a praise of endless duration on earth, and fol-

lowed by a just recompense in heaven) to have laboured in the vineyard which yourselves have planted; to have declared the name of Christ, where it was not known before; and through much peril and difficulty to have converted to the faith those, among whom ye afterwards fulfilled your ministry. Your province, therefore, Brethren, your office, I place before all dignities in the Church. Let others be Pontiffs, Patriarchs, or Popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you. Admitted into the glorious society of the Prophets, Evangelists, and Apostles, ye, with them shall shine, like the sun among the lesser stars, in the kingdom of your Father, for ever.

"Since then so great honour is now given unto you by all competent judges on earth, and since so great a reward is laid up for you in heaven; go forth with alacrity to that work, to the which the Holy Ghost hath called you. God hath already given to you an illustrious pledge of his favour, an increase not to be expected without the aid of his grace. Ye have begun happily, proceed with spirit. He, who hath carried you safely through the dangers of the seas to such a remote country, and who hath given you favour in the eyes of those whose countenance ye most desired; he who hath so liberally and unexpectedly ministered unto your wants, and who doth now daily add members to your Church; he will continue to prosper your endeavours, and will subdue unto himself, by your means, the whole Continent of Oriental India.

"Oh, happy men! who, standing before the tribunal of Christ, shall exhibit so many nations converted

\* Archbishop Wake.

to his faith by your preaching : happy men ! to whom it shall be given to say before the assembly of the whole human race, ' Behold us, O Lord, and the children whom thou hast given us ; ' happy men ! who being justified by the Saviour, shall receive in that day the reward of your labours, and also shall hear that glorious encomium ; ' Well done, good and faithful servants, enter ye into the joy of your Lord.' "

" May Almighty God graciously favour you and your labours, in all things. May he send to your aid fellow-labourers, such and so many as ye wish. May he encrease the bounds of your Churches. May he open the hearts of those to whom ye preach the Gospel of Christ, that hearing you, they may receive life-giving faith. May he protect you and yours from all evils and dangers. And when ye arrive, (may it be late) at the end of your course, may the same God, who hath called you to this work of the Gospel, and hath preserved you in it, grant to you the reward of your labour, an incorruptible crown of glory.

" These are the fervent wishes and prayers of, venerable Brethren,  
Your most faithful fellow-  
servant in Christ.

" GULIELMUS CANT. "

From our Palace at  
Lambeth, January,  
A. D. 1719.

*To the Editor of the Christian Observer.*

It is matter of surprise to me, Sir, that in the long dissertation upon female education, which is reviewed in your work, one very important branch of it should be *entirely* omitted. I mean the art which used to occupy so much of the time of our less refined, but more domestic grandmothers—the art of working. They perhaps carried it too far, yet surely such an accomplishment is a more useful one, than that of being able to read in classical language, that the wife of Cæsar spun the robes he wore with her own fair hands. But there

can be no reason why both these accomplishments (if the other be considered a necessary one) should not be acquired. I suppose few women have attained the share of learning which Queen Elizabeth possessed, and yet we have specimens of her industry still extant. I remember seeing a bed in a very laborious pattern at the late Duke of Bridgewater's, which was worked by her Majesty, whilst she was imprisoned there, and which, I dare say, helped to beguile moments, which would not have passed so calmly without this amusement. I should be glad to know whether our present race of women are more virtuous, more pious, more calculated to make good wives, good mothers, or more useful members of society, since the art of working was banished from the drawing-room. The resource of the needle has always struck me as the greatest advantage women possess over men. I cannot help sometimes feeling much pity for the lords of the creation, when I see a happy party of females busily employed in a variety of entertaining pieces of work, whilst they are twisting their watch chains, or what is worse, amusing themselves with pulling to pieces the implements of housewifery, which are lying around them. How many boxes and baskets have been destroyed by the points of pins and scissors, which were not originally intended as instruments of mischief ! Pray, Sir, tell me if you possibly can, when work was first exploded from a fashionable lady's education, and for what reason it was banished ? It is doubtless an *innocent* employment, and that is more than can be said of most other amusements, which have been adopted in its stead. It prevents total idleness, and idleness was never reckoned the parent of good. Without working, how many hours in the day must a woman sit with her hands before her, excepting when she lifts them to her mouth to hide a yawn ! In many situations, the use of the needle is of very important service—in all,



it may be made beneficial to others, if it is not wanted for ourselves. I presume when the French ladies of quality were first taught to ply the needle, they little thought the time would come, when by dire distress, they would be driven to earn their bread by the labour of their own hands! Who can say what may be the lot of the ladies who now hold a high rank in society? Is this country in so very secure a state, that no fears can reasonably be entertained of any change taking place in it? If it be, why this expense in keeping forces to defend it from the attacks of an enemy, who has trampled on the rights of almost every other nation in Europe? But supposing no calamity should befall such distinguished females (and how very few, by the by, are so distinguished by the gifts of fortune, as to be put in situations where the use of their hands can be of no service to their families) surely they might devote a few spare hours to make garments for the poor, who are constantly in need of their assistance. The pious Dorcas would not have been embalmed with the tears of the widow, had she spent her days on such *busy idleness* (for what are the amusements, or even the whole occupation of some women but idleness?) as the present race of ladies do. King Solomon is called the wisest man, therefore his authority may perhaps carry some weight with it. In his beautiful picture of a virtuous woman, I cannot find one passage that can, in any way, sanction the modern occupations of women; yet what was wisdom and virtue *then*, are wisdom and virtue *now*, for the female mind is still the same, though so many years have rolled away since Solomon's time.

The Apostle exhorts women to be "keepers at home;" but the modern system of education teaches such accomplishments as can only be exhibited and admired abroad. I shall be thought very unfashionable in daring to quote scriptural examples and precepts, but in a work

professedly styling itself Christian, I have ventured to touch on such out of the way subjects, particularly as they are likely to weigh with those mothers who make religion the basis on which they build the education of their children, who yet, I am sorry to say, are often culpable of the neglect which it has been the object of my present paper to point out. Pray, Sir, if you have any influence with the Lecturer at the Royal Institution, do urge him to throw a few hints on the subject into his next lecture to the ladies; and he may, by making needle-work *fashionable*, be the happy instrument of putting it into the minds of some of his fair auditors to clothe the naked, (to say nothing of clothing themselves,) and may also furnish them with amusement at home, instead of wandering every where else to find it.

C. X. B. K.

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*To the Editor of the Christian Observer.*

MR. GILPIN, in his remarks on the scenery of the Isle of Wight, (see *Observations on the Western Parts of England*, &c. London, 1793, p. 339), has a passage directly bearing on a subject which has occupied a place in several of your numbers. I transcribe it therefore, for the benefit of your readers.

Mr. Gilpin having noticed the immense swarms of sea fowl, which at certain seasons hang on the beetling precipices near the Needles, proceeds as follows:

"That man has a right to destroy such animals as are *noxious* to him is undoubted. That he has a right also over the lives of such animals as are *useful* to him for food and other necessities, is equally unquestioned. But whether he has a right to destroy life for his *amusement*, is another question. If he is determined to *act the tyrant* (that is, to consider *power* as conferring *right*;) the point is decided. Power he certainly has. But if he wish to act

on authorized and equitable principles, let him just point out the passage in his charter of rights over the brute creation, which gives him the liberty of destroying life for his amusement.

"On Noah, and in him on all mankind,  
The charter was conferr'd, by which we hold

The flesh of animals in fee; and claim  
O'er all we feed on, power of life and death.  
But read the instrument, and mark it well.  
The oppression of a tyrannous control  
Can find no warrant there."

"I would not enter on my list of friends  
(Though grac'd with polish'd manners and  
fine sense,

Yet wanting sensibility,) the man  
Who needlessly sets foot upon a worm."

"The sum is this. If man's convenience,  
health,

Or safety interfere, his rights and claims  
Are paramount, and must extinguish theirs.  
Else they are all—the meanest things that  
are—

As free to live, and to enjoy that life,  
As God was free to form them at the first,  
Who in his sovereign wisdom made them  
all."

*COWPER'S TASK.*

That hares and partridges and  
woodcocks, and all other animals fit  
for food, may be deprived of life for  
the purpose of being used for food,  
is unquestionable. The profession,  
therefore, of a gamekeeper or a war-  
rener is equally innocent with that  
of a butcher. But the sportsman  
will do well to ask himself; Whether,  
though the animals which he kills  
are fit for food, amusement is not, as  
his appellation indicates, his main  
object in destroying them: and whe-  
ther, to use Mr. Gilpin's language,  
a clause authorizing their destruction  
for that object is to be found in his  
charter of rights over the brute  
creation?

X. Y.

A HERMIT'S MEDITATION.

*The Author unknown.*

In lonesome cave,

● If noise and interruption void,

His thoughtful solitude

▲ Hermit thus enjoy'd:

His choicest book

The remnant of a human head

The volume was—whence he  
This solemn lecture read.

Whoe'er thou wert,

Partner of my retirement now,

My nearest intimate,

My best companion thou!

On thee to muse

The busy living world I left;

Or converse all but thine,

And silent that,—bereft!

Wert thou the rich,

The idol of a gazing crowd?

Wert thou the great,

To whom obsequious thousands bow'd?

Was learning's store

E'er treasur'd up within this shell?

Did wisdom e'er within

This empty hollow dwell?

Did youthful charms

E'er redden on this ghastful face?

Did beauty's bloom these cheeks,

This forehead ever grace?

If on this brow

E'er sat the scornful, haughty frown,

Deceitful pride! where now

Is that disdain?—'tis gone!

If cheerful mirth

A gayness o'er this baldness, cast,

Delusive fleeting joy!

Where is it now?—'tis past!

To deck this scalp

If tedious long-liv'd hours it cost,

Vain fruitless toil! where's now

That labour seen?—'tis past!

But painful sweat,

The dear earn'd price of daily bread,

Was all, perhaps, that thee

With hungry sorrows fed!

Perhaps but tears,

Surest relief of heart-sick woe,

Thine only drink, from down

These sockets us'd to flow!

Oppress'd perhaps

With misery, and with aged cares,

Down to the grave thou brought'st

A few and hoary hairs!

'Tis well, perhaps!

No marks, no token can I trace

What on this stage of life

Thy rank or station was!

Nameless, unknown!

Of all distinction strict and bare,

In nakedness conceal'd,

Oh! who shall thee declare?



Nameless, unknown !  
Yet fit companion thou for me,  
Who hear no human voice,  
Nor human visage see !

From me, from thee,  
The glories of the world are gone !  
Nor yet have either lost  
What we could call our own !

What we are now,  
The great, the wise, the fair, the brave,  
Shall all hereafter be,—  
All Hermits in the grave.

## FRAGMENTS.

### PURITAN.

A PRETTY correct anticipation of the use of the term *Calvinist* is given by Fuller in his account of the use of the term *Puritan*. "We must not forget, that Spalatro\*, (I am confident I am not mistaken therein) was the first, who, professing himself a Protestant, used the word PURITAN, to signify the defenders of matters doctrinal in the English Church. Formerly the word was only taken to denote such as dissented from the hierarchy in discipline and Church government, which was now extended to brand such as were Anti-Arminians in their judgments. As Spalatro first abused the word in this sense, so we could wish he had carried it away with him in his return to Rome. Whereas now leaving the word behind him in this extensive signification thereof, it hath since by others been improved to asperse the most orthodox in doctrine, and religious in conversation." Book x. Sect. vi.

EPIGRAM ON POPE CLEMENT IV. BY  
CIACONIUS, A DOMINICAN.

The ingenuity of the following epigram consists in the circumstance,

\* The name of this unhappy man, true only to his own avarice, was Antonio de Dominis, Archbishop of Spalatro, misspelt by Fuller [Spalato]. He is celebrated as the editor of Fra-Paolo's History of the Council of Trent in London.

that, while read directly it contains a strong compliment, it is capable of being read backwards, still forming the same kind of verse, and conveying a perfect reverse of the compliment. The communicator of this article supposes it probable, that the epigram may be contained in Ciaconius's history of the Popes, but he himself had it from a friend.

Laus tua, non tua fraus ; virtus, non copia  
rerum,

Scandere te fecit hoc decus eximium.  
Pauperibus tua das ; nunquam stat janua  
clausa :

Fundere res quæris, nec tua multiplicas.  
Conditio tua sit stabilis ! non tempore  
parvo

Vivere te faciat hic Deus Omnipotens !

Read backwards, it stands thus :

Omnipotens Deus hic faciat te vivere parvo  
Tempore ! Non stabilis sit tua conditio.  
Multiplicas tua, nec quæris res fundere :  
clausa

Janua stat : nunquam das tua pauperibus.  
Eximium decus hoc fecit te scandere rerum  
Copia, non virtus ; fraus tua, non tua  
laus.

The *negative*, it will be perceived, is the magic wand which effects this curious piece of literary legerdemain. Its virtue has been discovered in some literary exhibitions of the present age.

### CRITICAL INCONSISTENCY.

Dr. Middleton says of the style of St. John the Evangelist, "St. John, as both the antients and moderns with one voice declare, was of all the Apostles, the most barbarous in his language, and ignorant of letters." He then quotes a passage from Grotius to the same purpose. See Middleton's Works, 8vo. vol. ii. pp. 403, 404. Michaelis affirms, "St. John's style is better and more fluent than that of the other Evangelists : and it seems as if he had acquired a facility and taste in the Greek language from his long residence at Ephesus." Introduction to New Testament, Vol. iii. Part i. p. 316. Who shall decide, &c.?

## REVIEW OF NEW PUBLICATIONS.

*A Dissertation on the Prophecies, that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great Period of 1260 Years; the Papal and Mohammedan Apostasies; the tyrannical Reign of Antichrist, or the Infidel Power; and the Restoration of the Jews.* By GEORGE STANLEY FABER, B. D. Vicar of Stockton-upon Tees. 2 vols. 8vo. pp. xxxi. 359 and 414. Rivingtons, London. 1806.

PROPHECY is a subject so congenial to the natural curiosity of the human mind, that it has ever attracted a considerable portion of regard. Its importance in the great system of revealed religion is sufficient to justify the attention which has been paid to it; whilst the undoubted fulfilment of many remarkable predictions in different ages of the world, has served to encourage the researches of pious and learned enquirers into the meaning and design of the divine oracles. In no country has the interesting subject of prophecy, in all its parts, been so ably and satisfactorily investigated as in our own: and, notwithstanding the flippant remark of "the brilliant Frenchman," on the labours of the immortal Newton in this sacred field of enquiry, we consider it as highly honourable to our Church and nation, that men of the very first talents, and the most extensive acquirements, have devoted their abilities to its defence and illustration. The extraordinary events which have taken place in the world, and more particularly in Europe, during the last fifteen or twenty years, have naturally directed the attention of thoughtful and inquisitive men to some of the Scripture prophecies in a more particular manner: and though many erroneous interpretations and crude conjectures have been advanced by some writers, knowledge has undoubtedly been

increased by this consideration of "the signs of the times." It is with much satisfaction that we are called upon to notice the researches of Mr. Faber in this department of sacred literature. He is already well known to our readers as a biblical scholar; and we have no hesitation in saying, that the work now under our review will add very considerably to his reputation. The subject of Mr. Faber's dissertation is one in which he has been preceded by many eminent expositors. He considers himself, however, as justified in discussing it afresh, by a conviction, proceeding from an attentive examination of the writings of Daniel and St. John, that in some points his predecessors have partially erred, and that in others they have been altogether mistaken. From the charge of presumption in venturing to differ materially from such distinguished commentators as Mr. Mede, Sir Isaac Newton, and Bishop Newton, Mr. Faber is sufficiently vindicated by the observation, that in the interpretation of prophecy, knowledge is undoubtedly progressive; and by the plan which he has adopted of fully exposing what he conceives to be the errors of other writers, before he proceeds to explain and to confirm his own interpretations.

In entering on his undertaking, Mr. Faber lays down the three following principles as the foundation of his system; which we consider as equally simple and judicious. 1. To assign to each prophetic symbol its proper definite meaning, and never to vary from that meaning. 2. To allow no interpretation of a prophecy to be valid, except the prophecy agree in every particular, with the event to which it is supposed to relate. 3. And to deny, that any link of a chronological prophecy is capable of receiving its accomplishment in more than one event. By



the application of one or other of these principles, Mr. Faber has successfully exposed some of the erroneous interpretations of his predecessors, particularly of Mr. Kett and Mr. Galloway; and we are warranted in saying, that in the explanation of his own sentiments, he has scrupulously adhered to them. The first volume of this learned work contains an exposition of the prophecies of *Daniel* relative to the great period of 1260 years; the second, of those of *St. John* in the book of the Revelation. The first chapter of the work gives a general statement of Mr. Faber's view of the whole subject, which is as follows.

In the prophecies of *Daniel* and *St. John* frequent mention is made of a certain period, during which, for wise purposes unknown to us, the enemies of God should be allowed to persecute and oppress his Church. This period is indifferently described as consisting of *three times and a half, forty-two months, or 1260 days*. According to the well known language of prophecy, the period, therefore, in question amounts to 1260 years. It is evident, from the predictions both of *Daniel* and *St. John*, that this period of persecution and trouble has no connection with the persecutions which the Church endured from the Pagan Roman Emperors. We are, however, according to the same prophecies, to look for the promoters of it *within the limits of the old Roman Empire*; and since that empire had embraced Christianity previous to its division into ten kingdoms, *the little horn*, which symbolises one of these persecuting powers, and which is represented as being contemporary with the ten kingdoms, must be *nominally* Christian. This is no other than the apostate Church of Rome, so minutely described by *St. John*, and by *St. Paul*, 2 Thess. ii. 1. In the application of this latter circumstantial prediction, Mr. Faber very judiciously follows the interpretation of *Bishop Newton*. He then proceeds to fix the period from which

the duration of the western apostasy is to be dated. Here Mr. Faber very properly distinguishes between its commencement as relating to individuals, and to that community over which the apostate power presides. The former can be known only to God. It is of the latter that both *Daniel* and *St. John* write; and they specify with much exactness the æra from which the computation of the 1260 years is to be made. *Daniel* directs us to date them from the time *when the saints were by some public act of the state delivered into the hand of the little horn*; and *St. John*, in a similar manner, teaches us to date them from the time *when the woman, the true Church, fled into the wilderness from the face of the serpent*; *when the mystic city of God began to be trampled under foot by a new race of gentiles, or idolaters*; *when the great Roman beast, which had been slain by the preaching of the Gospel, revived in its bestial character, by setting up an idolatrous spiritual tyrant in the Church*; and *when the witnesses began to prophesy in sackcloth*. A date which will answer to these concurring particulars, Mr. Faber thinks, can certainly have no connection with the mere acquisition of a temporal principality by *the Pope*. It must, according to his views, evidently be the year in which *the Bishop of Rome* was constituted supreme head of the Church with the proud title of *Bishop of Bishops*: for by such an act *the whole Church* was formally given, by *the head of the Roman Empire*, into the hand of the *little horn*. This was the year 606, when the reigning Emperor *Phocas*, the representative of *the sixth head of the beast*, declared *Pope Boniface* to be *universal Bishop*, at which time, the saints being delivered into his hand, the 1260 years of the apostasy in its public and dominant capacity commenced. In assigning this date, Mr. Faber is strengthened by the concurring opinion of Mr. Whitaker, in his "General and Connected View of the

Prophecies;" and it is remarkable, that he had decidedly formed his own sentiments on the subject before he had seen what the latter writer had said upon it \*. Though it is by no means our intention to hazard any positive opinion as to this point, we must confess, that we are inclined to agree with the learned author in thinking that the year 606 is the *most probable* date from which the great period of 1260 years is to be computed. We cannot, however, venture to follow him in expressing that opinion with an equal degree of certainty and confidence. Commentators on the prophetic writings, from the days of Mr. Mede downwards, have so often been mistaken in positive assertions of a similar nature, that their failure should render every one cautious in determining such points. The event alone can decide how far the date in question has been justly assigned by Mr. Faber or not.

After this discussion relative to the apostasy of the Church of Rome, Mr. Faber proceeds to notice the *contemporary eastern apostasy of Mohammedism*. In the Apocalypse, St. John describes the origin of this false religion at the beginning of the *first woe-trumpet*; the blast of which introduces, in the *self same* year 606, according to the observation of Dean Prideaux, the *universal episcopacy of the Roman prelate*, and the *commencement of Mohammedism*. From a computation afterwards made, Mr. Faber concludes, that since both these apostasies commenced in the same year, they will both be overthrown together; and this similarity naturally leads to the supposition, that they are represented by the same symbol of a little horn. Accordingly, Mr. Faber discovers Mohammedism in the little horn, arising out of one of the four Greek horns of the Macedonian beast; and in this he is again supported by

the coinciding opinion of Mr. Whitaker. These two great enemies of the Gospel (the Papacy and Mohammedism) continue during the whole space of the 1260 years comprehended under the three woe-trumpets. A *third enemy* is predicted as arising towards the *close* of those years, as continuing only a *short space of time*, and as perishing firmly leagued with Popery at the *very time of the end*, or the *termination of the 1260 years*. This third enemy is described by St. John, and by Daniel, and the principles of his adherents are set forth by St. Paul, St. Peter, and St. Jude. *At the time of the end*, or the *termination of the 1260 years*, when *these three enemies of the Messiah* shall be overthrown together, the *restoration of the Jews* will commence; and when God's great controversy with the nations is fully decided, then will begin the long expected period of *millennium happiness*. This period will comprize a space of time which can only be determined by the event.

These are the principal matters, of which, according to Mr. Faber, the prophecies relative to the 1260 years will be found to treat. Previously to his discussing them at large, he brings together in one point of view the *four predictions* of Daniel which relate to them, and afterwards briefly states the manner in which he conceives the Apocalypse ought to be arranged. The four predictions of Daniel which are here referred to, are, 1. The dream of Nebuchadnezzar. 2. The vision of the four beasts. 3. The vision of the ram and the he-goat. 4. The latter end of the prophecy of the Scripture of truth. These four prophecies, when the former part of the last of them is added to it, extend from the time of Daniel to the *time of the end*, or the *termination of the 1260 days*. With the latter part of them, the Revelation of St. John is immediately connected, being only a more minute and comprehensive prediction of the same events. The Apocalypse contains a history of the

\* See also our Review of Woodhouse on the Apocalypse in our last Number, p. 561.



Christian Church militant from the days of St. John to the very end of time. It is divided into three successive periods of seven seals, seven trumpets, and seven vials. Here Mr. Faber follows the arrangement of Bishop Newton as preferable to that of Mr. Mede. Under *the six first seals*, and the *four first trumpets of the seventh seal*, the history of the Roman Empire, before and after the days of Constantine to the beginning of the seventh century, is chronologically and circumstantially related. Then commences the new æra of 1260 days, or years, the events of which period are comprehended under the last trumpets, the final trumpet containing the seven vials. This period is equivalent to the duration of the great apostasy in the east and in the west. Towards the close of it, the long expected Antichrist will be revealed in all his horrors; that great Antichrist whose special badge, according to St. John, should be an unreserved profession of atheism and infidelity. The history of the apostasy is detailed in two distinct parallel prophetic lines, at the commencement of the first woe-trumpet. The whole history of the western branch of it is contained in the *little book* or codicil to the larger book of the Apocalypse. St. John then returns to the general history, and details the consequences of the sounding of the last woe-trumpet. This last trumpet comprehends along with its seven vials, two remarkable periods of God's wrath, *the harvest* and *the vintage*. The harvest synchronizes with the three first vials; and the vintage with the last vial. Then follow the destruction of the enemies of the Lord, the restoration of the Jews, and the commencement of the Millennium. At the close of this happy period, Satan is again to be let loose to deceive the nations; when the *last confederacy* against the Church will be formed by certain enemies, called Gog and Magog. These will be destroyed by fire from heaven; together with their great instigator,

the Devil: and the general resurrection will take place. The Apocalypse triumphantly concludes with a figurative description of the happiness of the pious. Mr. Faber closes his general statement of the subject by noticing the points of correspondence between the prophecies of Daniel and St. John.

We have given this sketch of the leading points discussed in Mr. Faber's work, in order to afford our readers some general view of it. It will be readily perceived by those who are conversant with the subject, that the learned author coincides in many parts of it with the interpretations of Bishop Newton and others; yet that in some material points he very widely differs from them. On the subject of prophecy, we are more particularly inclined to adopt the sentiment of the poet,

"Nullius addictus jurare in verba magistri."

Whilst therefore we by no means adopt the whole of Mr. Faber's reasonings, and do not hold very confidently any part of it, we are disposed to agree with him in many points; and cannot but think, that he has thrown very important light on the prophecies in question. This will further appear by a consideration of the more minute discussions which follow the general statement of his subject.

The second chapter is "on the symbolical language of prophecy;" the main object of which is to point out and insist upon the exact precision of the prophetic language; and particularly to shew, that though one thing is frequently represented in Scripture by many different symbols, for the sake, perhaps, of richness and variety; yet that one definite symbol is never used to represent many different things. In explaining the symbol of "*a city*," we were pleased to find the following just and scriptural sentiments.

"To understand the import of this imagery, viz. of the holy city of God, we must consider the nature of the visible Church of

*Christ.* How that Church hath ever been of a *twofold* nature, comprehending both the *really pious*, and those who, to use the words of Daniel, only *cleave to it with flatteries*, or who, in the language of another prophet, '*have a name that they live, and are dead.*' The first of these make the word of God alone the standard of their actions; the second are liable to be 'carried about with every wind of doctrine,' and are therefore peculiarly obnoxious to the danger of heresy and apostasy. The truly pious then are the *mystical temple* of God; (1 Cor. iii. 16. and vi. 19. 2 Cor. vi. 16. Heb. iii. 6.) *their hearts are his throne*, inasmuch as they alone really acknowledge his dominion, (all others, whatever profession they may make, being practical Atheists, Eph. ii. 12.) and *their prayers*, humbly offered unto the Lord in a reliance upon his covenanted mercies vouchsafed through the sole merits of his Son, are the *daily sacrifice* offered upon the altar before the ark of the covenant." Vol. i. p. 72, 3.

In the third chapter of his work, Mr. Faber institutes an enquiry concerning the scriptural phrases of the *latter days*, the *last days*, and the *time of the end*. In the Old Testament, he observes, the phrases of the *latter days*, and the *last days*, are synonymous. In the New Testament, the *last days*, when not spoken of prophetically, signify, the whole period of the Gospel dispensation. But, when the *latter days*, and the *last days*, are spoken of prophetically, then they bear two entirely distinct significations. In this case, the *latter days* import the *reign of superstition*, which continues during the greater part of the apostasy, while the *last days* mean the reign of atheism, blasphemy, and infidelity, which openly commences under the last woe-trumpet towards the termination of the apostasy. In this interpretation, Mr. Faber differs entirely from Mr. Mede, and Bishop Newton, who suppose that these terms are synonymous. He supports his opinion by a contrasted survey of the different prophecies profess- edly descriptive of the *latter*, and the *last days*, such as for the one, 1 Tim. iv. 1. 2 Tim. iv. 3. Col. ii. 18. 23, and for the other, 2 Tim. iii. 1. 2 Pet. iii. 3. 2 Pet. ii. Jude 4—19.

and we cannot but acknowledge, that there seems to be some ground for the distinction which he has laid down. We are not so well satisfied with his application of the term *Antichrist*; we mean with his refusal of it as applied to the Pope, and his particular appropriation of it to French atheism and infidelity. We are inclined to believe, that Antichrist, strictly speaking, is a sort of generic name, including all persons who answer to the description of that character, and consequently the Pope amongst others: and notwithstanding the force of Mr. Faber's arguments, we greatly doubt whether St. John, by the use of this term, intended to predict the peculiar reign of Antichrist in the last days—nor do we think that the point itself is particularly important. Mr. Faber's interpretation, however, of the phrase *the time of the end*, used by Daniel, as intending the termination of the whole 1260 days—the conclusion of the great drama of the two-fold apostasy, and the reign of the atheistical power—appears a probable one.

At the fourth chapter, Mr. Faber enters on the particular consideration of the *two first prophecies of Daniel*, and the *little horn of the fourth beast*. The differences of opinion amongst commentators begin at the character of the *little horn*. Mr. Kett, in his "History the Interpreter of Prophecy," supposes that the history of the little horn is "an epitome of the whole history of Antichrist;" who, according to his scheme, is a triple monster, compounded of *popery*, *mohammedism*, and *infidelity*. This complicated plan, Mr. Faber shews to be without any solid foundation. In like manner he refutes, much more at large we think than it deserved, Mr. Galloway's scheme, which applies the prophecy of the little horn to *revolutionary France*. He then lays down his own interpretation, which in general agrees with that of Mr. Mede and Bishop Newton, though he differs from them as to these two points, viz. as to the



little horn meaning the temporal kingdom of the papacy: and as to the eradication of the three horns before it. Pursuant to his previous observations on symbolical language, Mr. Faber considers the little horn as intended to represent not the temporal, but the spiritual kingdom of the Pope; and he supports this opinion with great strength of argument, from the plain and discriminating language of Daniel himself. He particularly points out the exact correspondence between the ecclesiastical power of the papacy, and the several articles in the prophetic description of the little horn. As to the three horns which were to be plucked up by the roots before the little horn, Mr. Faber considers them to have been the kingdoms of the Heruli, of the Ostrogoths, and of the Lombards. He supposes, also, that the ten horns are to be sought for only in the western part of the Roman Empire; and that they are to be sought for, where they have been placed by Machiavelli, and Bishop Lloyd, in the ten kingdoms into which it was originally divided. In this investigation, as indeed in every part of his work, Mr. Faber has evinced great learning and acuteness; and to us his arguments appear as satisfactory as the dark and dubious nature of the subject will admit.

In the next chapter, which is concerning the vision of the ram and the he-goat, and the little horn of the he-goat, Mr. Faber labours to prove that the little horn of the Macedonian beast is neither Antiochus Epiphanes, nor the Roman power in Macedonia and the East, nor a compound symbol typifying both the two former, Mohammedism, and the infidel republic of France; but that it relates to Mohammedism, and to that alone; because nothing except the spiritual empire of Mohammed corresponds with it in every particular, local, chronological, and circumstantial. He enters into several calculations to establish the propriety of dating the rise of the two-fold apostasy from the same

year 606; and at large endeavours to shew, that it is the only date which will make all the prophetic numbers of Daniel harmonize together. Though in the interpretation of this vision, Mr. Faber differs entirely from Bishop Newton, yet it is important to remark, that the latter eminent commentator distinctly alludes to the propriety of such an interpretation as Mr. Faber has adopted. The circumstantial correspondence of the character of the he-goat's little horn with that of Mohammedism is pursued by Mr. Faber at some length, and with great ingenuity. In some points the resemblance is particularly striking, as in the fierce and tyrannical nature of Mohammedism, and in its progress, not by its own internal strength, but by the force of arms. We were much struck with the following passage in that part of the description of Mohammedism which relates to the destruction of the Greek Churches.

"Here," says the learned and pious author, "we cannot but observe the strict accuracy of expression used both by Daniel and St. John. *The religion of Mohammed is represented as putting an end to the daily sacrifice of spiritual praise and thanksgiving, as treading the sanctuary itself under foot, and as planting the abomination of desolation within its inmost recesses; but the tyrannical superstition of popery is described as only treading under foot the outer court of the Gentiles and the holy city; being unable to injure 'the temple or sanctuary of God, and the altar, and them that worship therein.'* Such accordingly has been the event. Although the skeleton of the Greek Church has been suffered to exist, yet we hear not of any spiritual worshippers that it has produced since the establishment of Mohammedism. Its sanctuary has been trodden under foot, no less than its outer court; and its altar has ceased to send up any grateful incense to the God of heaven. Plunged in the same superstitious observances as the Latin Church, though resolutely denying its supremacy, it has not, like the Latin Church, retained within its bosom a hidden seed, a chosen generation, who, in the midst of its corruptions should still continue to worship in the spiritual temple, and to serve at the spiritual altar. In the western world we have never ceased

to behold *the witnesses* prophesying in sack-cloth; and *we* of this kingdom have especially to bless their pious labours for that pure and apostolical branch of the Church established among us: but in vain do we inquire for any reformation in the eastern world; *no witnesses* there have raised their warning voice; *the sanctuary itself* is polluted, and will continue in that deplorable state to the very end of *the 1260 years*. Still, at the expiration of twelve centuries, are the Greek Churches overwhelmed with the same vanities of superstition and idolatry that pulled down the wrath of God upon them. They made no effort to purify themselves; whence they have more or less, during the greatest part of that long period, been harassed and oppressed by the iron rod of Mohammedan despotism."

In the course of this delineation of the prophetical character of Mohammedism, Mr. Faber introduces large quotations from the historian of the Decline and Fall of the Roman Empire; thus constraining that insidious enemy of revelation to bear an unwilling testimony to the truth of the Scriptures which he rejected.

The sixth chapter introduces us to *Daniel's last vision, and the King who magnified himself above every God*. As to the first part of this prophecy, Mr. Faber agrees with Bishop Newton; but differs from him altogether as to the second. There is much difficulty and obscurity in the character of the power here described. Various weighty objections are made to the interpretations of Bishop Newton and Mr. Kett; the former of whom considers Daniel's *wilful king* as a compound power, including both the Eastern Emperors, and the Western Popes; the latter, as a double type, relating primarily to the papacy, and ultimately to Mohammedism or infidelity. In examining the scheme of Bishop Newton, Mr. Faber particularly inquires as to the meaning of one part of the character of the prophetical king, viz. his disregarding "*the desire of women*;" and after Dr. Allix, the learned author interprets that phrase as relating to the *Messiah*. Though

a very considerable degree of resemblance certainly obtains between the king who magnifies himself above every God, and St. Paul's description of "*the man of sin*," Mr. Faber has pointed out some striking features in which they appear to differ so widely as to render doubtful the notion of their identity. From chronological as well as circumstantial evidence, he considers this formidable power to be no other than *revolutionary France*; that is, as he thinks, the long predicted Antichrist. The character and the consequences of the French revolution have undoubtedly been such as to warrant the expectation of finding some notices of it in the prophetical writings, and Mr. Faber has with considerable plausibility applied the several particulars recorded in this last vision of Daniel to the power in question. We are inclined, however, to think, that many of the accounts which he has quoted from Mr. Kett's work, and from the Abbé Barruel, are overcharged. We greatly doubt, also, whether the application of the very obscure passage in the prophecy respecting the *foreign god*, the *tutelary deities*, and *their upholders*, to *liberty, reason*, and the *republican virtues*, and their *champions*, or *mahuzzim*, Voltaire, Rousseau, Mirabeau, &c. be solidly supported. We cannot but think that these things were both too much the effects of mere temporary frenzy and infatuation, and too much confined to the leaders of a comparatively small party, to form the true interpretation of this remarkable prophecy. At the same time, we must acknowledge, that Mr. Faber has given to his scheme an imposing appearance; and we are not prepared positively to contradict, or to dispute his statements. To the obvious objection that the French have again professed themselves Christians, Mr. Faber replies, 1. That the established religion in France is a mere political puppet. 2. That the prophecies relative to the duration of the great apostasy could not have been



accomplished, unless Antichrist had become the avowed supporter of it. 3. That the prophecies relative to the great events which are about to take place at the close of the 1260 years, could not have been exactly fulfilled, unless Antichrist, at some period or another of his existence, had actually leagued himself with the papacy. The wars of the infidel king with the kings of the North and the South are not to take place till the time of the end, and consequently are still future according to Mr. Faber, who supposes that by the former (the king of the North) Russia may be intended; as to the latter he makes no conjecture.

(To be continued.)

#### BATES'S CHRISTIAN POLITICS.

(Concluded from p. 493.)

THE second part of Mr. Bates's work is principally employed in examining the great question of religious establishments; but before he advances to the discussion of this subject, some preliminary observations are thrown together on the importance of religion to society and the individual. Here we meet with quotations from Helvetius and the Abbé Raynal, whose infidel morality is handled with very little respect; although Mr. Bates is anxious enough for success to court alliances from every quarter. Zaleucus, Charondas, and Cicero thunder in the van; Machiavel, Sir William Temple, and Lord Shaftesbury fortify his rear. We have no superstitious reverence for great names, and still less fondness for deciding questions of reason by authorities; yet we must say that if philosophers choose to hazard dogmas such as those which Mr. Bates attacks, they may very fairly be confronted by a battle-array of authors, and borne down with the weight of numbers. "Que faut il donc entendre (says Helvetius) par ces mots vertueuses et vicieuses? des actions

utiles ou nuisibles à la société." In the same happy vein of reasoning the worthy Abbé concludes; "ainsi être vertueux, c'est être utile; être vicieux, c'est être inutile ou nuisible," and then with the modesty of a true Frenchman, "voilà la morale." And so we may shut our books, clear our heads of the rubbish of old opinions, and take the question as settled for ever. With all possible gratitude to our grave instructors, we must be bold for once to doubt the value of the boon they offer us, and say with old Cato, "valde recusamus." Nay we must even venture for once to be as arrogant as infidelity herself. Atticus was not afraid to admit the providence of the gods, when the concert of the woods and waters was loud enough to drown his voice, that so the shame of such a concession might not reach the ears of his epicurean brethren\*. Why should not we, who are far enough removed from philosophical listeners, dare to utter a truth, which, in their presence indeed, none of mortal mould would presume to enuntiate? Why should we not say, in simple verity, that if opinions, such as those we have quoted, are worth answering at all, it can only be because Raynal and Helvetius have maintained them? We appeal to every reader of sound understanding, whose mind has been at all conversant with such subjects, whether if he had seen these positions laid down with equal brevity and dogmatism by an unknown author, he would have thought them better than the prattlings of a forward school boy? But Raynal and Helvetius are considerable names; and we may therefore presume, if we please, that the whole theory of expediency is contained in these oracular sentences. As nothing however is more unphilosophical than to draw large conclusions from imperfect premises, we think Mr. Bates was fully justified in treating their dogmas with little ceremony,

\* Cicero de Legibus, lib. 1.

and overwhelming them at once by a host of authorities.

With respect to the general question, whether religion be of importance to society, we may very safely leave it to be disputed and denied in the schools of the old atheists, Democritus, Anaxagoras, and their disciples. Common sense revolts against their paradoxes, and the whole stream of practice and opinion, from the day when men began to think, has set so strongly against them, that we can hardly fear the force of a contrary current. That the recognition of a supreme governor, who will avenge his violated precepts, is the basis of moral obligation; and that a sense of moral duty is necessary to strengthen laws, as well as to prevent their infinite multiplication, are truths, to establish which, the force and eloquence of Cicero are no longer needed. The only attempt to shake them which deserves notice was made in the recollection of most of our readers; and without referring to the issue of an experiment more worthy of an assembly of bedlamites than of philosophic statesmen, we may affirm that none even of their avowed admirers, whose suffrages could be worth accepting, ever thought that measure politic, however careless they might be of its audacious impiety. It seems, however, Mr. Bayle somewhere asserts, that "even a nation of Atheists *may* live well together in a state of civil society, because," forsooth, "the fortunes of men depend upon their conduct, and their conduct upon their habits, passions, and temperaments." This doubtless is *supposeable*; and so it is that a nation of madmen may live in very comfortable association, if their several idiosyncrasies chance to be such, that one fancies himself the monarch, about eight or ten more cabinet ministers, some nine hundred or a thousand members of the upper and lower houses, with a proper assortment of lawyers, physicians, merchants, philosophical biogra-

phers, and so on. But though all this is supposeable, no man of common sense will be at the trouble of supposing it; because it is out of the calculation of human probabilities, and so is Mr. Bayle's peaceable commonwealth of Atheists. A race of beings may be conceived, whose *habits*, and *passions*, and *temperaments* shall be such, that benevolence in private life, and disinterestedness in public, will be instinctive and universal; but Mr. Bayle must borrow the celebrated receipt of Paracelsus, and get his men made on purpose; for we will venture to answer for our fellow-mortals, as we now find them, "*οἱ οὐκ εὖ βροτοὶ εἰσιν*," that they will not suit the experiment. Withdraw the sense of deity altogether, and every man possessed of a restless and enterprizing genius becomes a Catiline. Even surrounded as they now are by the consciousness of a presiding power, and the dread of a dark futurity, their indignant spirits seem ready to burst the invisible fetters that confine them. Let those fetters be removed, and what would they then,

"But meteor like flame lawless through  
the void,  
Destroying others, by themselves de-  
stroy'd?"

It will not be very safe, we think, to trust to temperaments, till the breed can be mended. With respect to habits and passions; who will cultivate virtuous habits, if virtue shall go unrewarded? Who will control his vicious passions, where there is no motive for restrictive discipline? Habits indeed may be cultivated, but they will be habits of inventive cunning, or dextrous dissimulation; and passions may be controlled, as a stream is dammed up awhile, but only that they may afterwards overflow with more unbounded licence. All those who have understandings to comprehend their interests must be divided into conspirators and enemies; for every wise man will seek his own advancement by fraud or force. Law



will control only while they are dreaded; no compact can be binding; no sense of general good can reign in the ambition of a turbulent individual. Such must be the condition of the higher classes in an atheistical state. The lower ranks would probably be ground down in abject servitude; the drudges of their masters in the short intervals of peace, and the instruments of brute force in war. But were it possible to conceive the veil of darkness for a moment withdrawn, the first dawn of reason must light them to rebellion. In such a state, knowledge would be the parent, not of virtue, but vice; not of order, but disorganization. For what would be their discoveries? That there is no world but the present, and therefore no object but self-gratification. It is needless to dwell longer on such a scene of misrule. At present the case is otherwise. Moral restraints of some kind or other act powerfully on the consciences of a large majority, and positive restraints are sufficient to control the rest. This always has been the case in civilized societies, because some description of moral rules, and some sense or dread of ultimate retribution have always prevailed. In proportion as the first of these is more perfect, and the latter more distinct, must social order be more peaceful and permanent.

If these observations are just, Christianity, it is evident, must have befriended the temporal almost as much as the spiritual interests of mankind. That such has been her real influence is very fairly demonstrated in a late pamphlet by a pious and venerable prelate\*; not through a train of extended reasonings, but in a simple enumeration of facts, whose nature, as well as authenticity, never has been disputed. The numerous institutions or habits

which formerly vexed and barbarized every political, every social, and every domestic relation of life, are plainly stated. That they once existed is not denied; that they exist no longer is notorious. That these evils infested the best governments, and most polished communities in the heathen world, and that they have ceased to infest them since those communities have ceased to be heathen, is an historical truth which no ingenuity can evade. The only reply which seems to offer itself is this; that we owe the removal of these nuisances, not to Christianity, but advanced civilization; that knowledge has liberalized mankind, and a more perfect comprehension of our real interests taught us humanity and refinement. Be it so. We are willing to admit (which however it would be more logical to deny) that the answer is sufficient. One of the following propositions must nevertheless be true: let the infidel choose between them. Either Christianity like a divine mother has healed the smarting wounds of her children; and if he admits this will he refuse to venerate her goodness? Or he must allow the correctness of this alternative statement; that in the most knowing quarter of the globe, and during that period of the world in which the improved forms of society had rendered men the most enlightened and inquisitive, the great truths of Christianity have been generally accepted, and after the fullest investigation pronounced unanswerable by a very large majority of enquirers; that her dominion has been established over the wisest nations of the earth, and the boundaries of her empire been exactly concurrent with the limits of reason, happiness, and civilization.

An exception however, which Mr. Bates notices, has been taken to the influence which Christianity exerts on society. Her precepts, it has been said, tend to debase mankind, and beget a mean pusillanimous character, by condemning some

\* *The beneficial Effects of Christianity, on the Temporal Concerns of Mankind, proved from History and Facts*, by Beilby Bishop of London. Cadell and Davies.

of the qualities which most ennoble our nature. Thus, the exalted pride which disdains every thing that is little, and sustains the man in his due dignity; the high honour which "feels a stain like a wound;" and the aspiring ambition which is at once the evidence and cause of greatness; are either directly or by necessary inference rejected from the simple morality of the Gospel. Who was the original author of this objection we know not; but Mr. Gibbon, "like the dark scorpion, gathers death around;" and among the numberless cavils which he has collected and scattered through his pages, we well remember to have seen this stated with all his mischievous poignancy. It would be easy to furnish more replies than one, but the honest answer is the best. Nothing can be more unphilosophical than to condemn anything which belongs to a whole system from considering it only independently; to object for instance to a piston or cylinder in a machine, without enquiring how far they correspond with the other parts, and assist the general action of the engine. Christianity teaches us that we are strangers and pilgrims upon earth; that our true kingdom is in a future and a better world; that there must our hearts be fixed, and thither our thoughts ascend. Her precepts too with the most beautiful symmetry harmonize with her doctrines; and the servants of Jesus are taught to feel little anxiety for the things of this life; but to be meek and benevolent, forwarding the interests, and forgiving the injuries of their less Christian brethren. Here there is an evident accordance between the two parts of Christianity, which exactly fit into each other, and form a perfect whole. If an objection therefore is to be made, it should be made to the system taken together; for were the precepts different, they would be at variance with the principles. The allegation then must be, that a religion which teaches us to despise the world, its

pomp, and pleasures; to purify the heart by the contemplation of perfect excellence, and raise the affections to that kingdom where love and joy shall for ever triumph, has a tendency to degrade our nature; and such an objection is sufficiently answered in stating it. To object to Christianity, because not inconsistent with itself, is mere frolic captiousness. How can she teach us to be at once proud, and humble, quick to resent insults, and patient to forgive them; ardent in the pursuit of self-aggrandizement; and "in honour preferring one another." It is the impatience of a baby only which quarrels with the order of nature. "Nolo volo, volo, rursus nolo."

We must also ask a single question of those who favour so highly these ennobling qualities, pride, honour, ambition, and the like. From the experience they possess, and all they have seen and heard of the wars and factions which agitate communities, and of the dissensions which lacerate domestic quiet, do they think the peace of the world would be best consulted by a general endeavour to stimulate the passions of mankind, or a general endeavour to compose them? If they incline to the latter system, they ought not to quarrel with Christianity; if to the former, we recommend a commission of lunacy.

The remainder of this part Mr. Bates has devoted to the subject of establishments, and it includes four sections. In the first he considers *toleration without an establishment*. In the second *an establishment without toleration*. In the third *an establishment with toleration, either complete or partial*. And in the fourth, he examines into *the most effectual methods by which an established Church may support herself under a complete toleration*: we shall give a fuller account of their contents presently.

Our readers too well know Mr. Bates's good sense not to anticipate the general character of his opinions



on these subjects ; and their expectations will not be disappointed. For the sake of perspicuity, he prefaces his enquiry by an obvious, but necessary, distinction, which we give in his own words.

" Toleration has been distinguished by some into *complete* and *partial*. They consider it as *complete*, when a subject, beside the undisturbed profession and exercise of his religion, is admissible to every privilege and office belonging to the civil government ; and as *partial*, when he is left under any political incapacity, though he may be permitted to enjoy his religious liberty in the fullest extent." (p. 151.)

After this, Mr. Bates thinks it proper to note the exceptions which he admits to the general principles he is disposed to adopt.

" The proper subjects of a complete toleration, we understand to be those who can give a reasonable security to the state for their behaviour as good citizens ; those who can only give a dubious security, we consider as subjects of a partial toleration ; and those who can give *none*, we absolutely exclude from the rank of citizens.

" Accordingly, we allow no place in the scale of toleration, either to men who deny those fundamental principles of morality which are necessary to the very existence of society ; such, for instance, as bind us to the performance of our engagements, or prohibit any external injury to others : or to professed atheists : or to those who hold the doctrine of intolerance. Not to the first, since it is evident they can give no valid security to the state for their good behaviour, who deny that any such *can* be given ; not to the second, because (as Locke observes) promises, covenants, and oaths, which are the bonds of human society, can have no hold upon an atheist ; neither to the last, since it can never be consistent with the public safety to tolerate those who only wait for power and opportunity to tyrannize over others, and deprive them of their most sacred liberties. These are exclusions whose necessity and justice is so apparent, that they are strenuously defended by many of the most zealous champions of freedom ; among whom the name of Locke stands highly distinguished." (p. 152, 153.)

Now with all due respect, both to Mr. Bates, and Mr. Locke, we must be allowed to question the solidity

of this doctrine, and are indeed very sceptical as to the propriety of establishing any *general* rule on this subject, except that of unqualified toleration. The exceptions specified are the strongest which can be produced, and yet we can really see no reason for admitting any of them. Men to be sure who deny the fundamental principles of morality are not pleasant neighbours, because it may be necessary to count our spoons if they dine with us ; yet there are many controlling motives which operate on men's actions, besides a sense of moral obligation, or woe were it to human nature. We can easily conceive a collection of retired speculative beings, who may have gone floundering on in moral metaphysics till they have fairly lost all day-light, and yet be harmless enough in their social relations. While they are so, even if, instead of destroying morality, they reversed it, and called vice virtue, we are clearly of opinion they ought to be tolerated. If they pay the stated price which society demands, they are entitled to enjoy its privileges. So also with respect to atheists. An atheist cannot be a good man, and we pity the head and heart which can rest in a creed so cheerless ; but he may be an unoffending citizen. Of this experience furnishes the best evidence, Servetus, Spinoza, Toland, and indeed almost all the modern atheists have been very tolerable members of society ; and though some of the old Epicureans were probably turbulent, (if we may judge by their treatment), the majority of that set walked, and talked, or slumbered, in their schools and gardens, without being very troublesome to their neighbours. The last exception is indeed an odd one, and Mr. Locke, who was engaged in a controversy, might possibly be out of humour with his bishop when he maintained it ; but why Mr. Bates should adopt such an opinion, we are wholly at a loss to conjecture. If men are to be persecuted merely because they are absurd enough to

hold intolerant opinions, we fear persecution will extend farther than the propounders of that doctrine might wish; for we certainly think the maintaining such a doctrine quite sufficient to class its advocates among the intolerants, and of course to render them obnoxious to the penalties denounced.

What then are the cases in which the principle of general toleration is to be qualified, or abandoned; and how shall we ascertain them? Unless our views of the subject are radically erroneous, these cases cannot be determined in theory prospectively, but must be measured when they occur by the rule of expediency; a rule which we deprecate as sincerely in morals, as we maintain its authority in questions purely political. The object of the social union is to secure to its members as large a portion of happiness, during this life, in quantity and duration, as from the constituted order of things is attainable. Among the elements of which this happiness is composed, must be reckoned the liberty of maintaining and communicating opinions in religion and morals, as well as on all other subjects. This liberty, therefore, it must always *prima facie* be expedient to preserve. At the same time, if it can be shewn that there are opinions, which, like some actions, (murder, robbery, or the like) are so noxious, that more general mischief will invariably ensue from their circulation, than can be consequent on the adoption of a restrictive policy, let them be made penal. And undoubtedly there are opinions, which, from the peculiar circumstances of the times, or the character of those who embraced them, have been, and may again become so alarming, that no government could safely tolerate them. Thus, the Anabaptists who seized Munster, and ravaged the heart of Westphalia, in the sixteenth century, were a nuisance not to be endured in any well ordered community; yet the evil was not inherent in the religious dogmas professed, but in

the wild zeal of their professors. It was necessary to execute a dreadful sentence on these miserable devotees. It might also be necessary, perhaps, to fetter by severe laws the whole denomination of Anabaptists at that moment; but we should say that an enormous injustice was committed, if, after the revolution of two centuries and an half, when the fever had quite subsided, persecuting edicts should still be kept on foot against all attached to adult baptism and its few attendant peculiarities. The same analogies we would extend to every other system of opinions. The Catholic question falls directly under these principles. Mr. Bates himself starts it as a general case, how far it may be right to tolerate papists; but it seems almost too much for *his* nerves, and it throws poor Helvetius into convulsions: "Il n'est qu'un cas ou la tolerance puisse devenir funeste à une nation; c'est lors'quelle tolere une religion intolerant: telle est la catholique. Cette religion devenue la plus puissante dans un etat, y repandroit encore le sang de ses stupides protecteurs. Les flambeaux de la superstition et de l'intolerance fument encore. Ou s'arreteroit l'incendie? Je l'ignore. La Hollande seroit-elle sûre de s'y soustraire? Le Breton lui meme, &c." Yet after all this raving, which is just in the style of gentlemen like Helvetius, we take the question to be a mere matter of fact enquiry, incapable of an abstract determination. At the time of the reformation, it was found necessary to bind down a powerful enemy by strong penal enactments. After the revolution, these penalties were renewed, for popery was again become formidable. Since that æra they have been relaxed, or rather entirely removed, because, as we may reasonably presume, the circumstances of the times rendered them no longer expedient. At present the Roman Catholics enjoy by law, what they have long enjoyed by sufferance, a perfect *partial* toleration, according to Mr. Bates's definition of



that term. Whether they are now entitled to a *complete* toleration, we must think is entirely a question of political expediency, which, like all other questions of expediency, depends upon the result of an examination of circumstances. The decision of course belongs to those authorities in whom the power of legislation has been vested; but that decision ought not surely to be formed on a timid review of past perils, or long-drawn conclusions from the scope and tendency of the catholic doctrines, but upon a fair consideration of the present dispositions and power of the Romanists. If the first of these is not malignant, or the second not formidable, it seems impossible to avoid the inference that unnecessary exclusions should be discontinued. If on the contrary the admission of that body of men to the full enjoyment of their privileges as citizens, would so endanger the general welfare, that the particular benefits bestowed would be attended with a greater general mischief, undoubtedly they ought not to be admitted. On this question, we shall give no opinion, for though we hold ourselves at liberty to speculate freely on all points involving general principles, we are not forward to entangle ourselves needlessly in the web of ephemeral politics. Only thus much we must add, that the catholic question being a question of fact, we cannot listen to any claim of *rights* on their part, provided the expediency of the present restrictions can be evinced; for the rights of the governed, and the duties of the governor, are always correlative. We are of opinion, at the same time, that in all cases where restraints are imposed, the *onus probandi* lies with those who impose them.

We have been induced to enter into these strictures, partly to explain the ground of our dissent from the principles of Mr. Bates and Mr. Locke; and partly because we think great men have not always been careful, in their speculations on such

subjects, to note the real resolving calculus by which they must all be worked out. It has been said, for instance, that speculative opinions ought always to be tolerated, but that practical opinions (if their probable effect is dangerous) are fit subjects of authoritative control; and this dictum claims the sanction of no less a name than Dr. Johnson. If our principles are correct, dangerous opinions are not to be tolerated merely because they are speculative, nor persecuted because they are practical. The real quantum of the subsisting evil, and the probable mischiefs of restraining it, are the only fit subjects of enquiry, without diverging into any collateral considerations. But whether we are right or wrong, Dr. Johnson's theory we must hold to be erroneous. It is obvious that two speculative opinions *may* amount to one practical, and then what becomes of their distinction? Take for instance the dogmas which \* Salmasius charges on the independents; *that all kings are tyrants*; and, *that all tyrants may be exterminated*; or the following major and minor of a proposition; *that men become burthens to the public when they are either poor or aged, and that whatever is burthensome to the public may be destroyed*. These four opinions

\* We wish those who deny the advances of the last century in philosophy would read the celebrated *Defensio regia* of this author. The mighty disputant, who was retained in the cause of royalty, quibbles upon words as abominably as any doctor among the schoolmen, and is in truth, as Milton calls him, "importunus literator, et quamvis id millies neget grammaticus." Mr. Burke has been charged with plagiarism from this author in his great work on the French revolution. There is some little similarity in the declamatory parts, and in their reasonings on the form of our constitution; but the philosophy of Salmasius and the philosophy of Burke are as unlike as the rod of a pedagogue, and the spear of the son of Thetis,

"That spear which great Achilles only wields,

The death of heroes, and the dread of fields."

may properly enough be termed speculative, since no one of them alone can *directly* influence our actions, and yet the conclusion of the first syllogism is regicide, and of the second murder. If it be denied that the opinions instanced are strictly speculative, then we reply that none are strictly so; for all have some reference to action, either at a greater or less distance. What proposition can be more purely speculative than that two and two make five? And yet if this be true, our army estimates are erroneous; we must have a fresh budget and new taxes. What more remote from practice than the truths of mathematical science? Yet by those abstract theorems our houses are built, our lands surveyed, and our vessels navigated. The only visible distinction between these two classes of opinions is that those, which the rule above alluded to would controul, issue directly and necessarily in practice; while those, which it tolerates, affect our conduct more incidentally and remotely. And yet as our readers will find on reflection, even this is a very imperfect distinction. We need hardly add that a law can never be very valuable, the terms of which are almost unintelligible.

Our readers probably by this time begin to tire of general disquisitions, and perhaps to complain that they have seen and heard little of the author under review. In truth we ought to apologize both to Mr. Bates and them, for the intrusion of so much original speculation; but instead of the form they shall have the substance of contrition, and Mr. Bates hereafter shall perform a more ostensible part in the drama. After the preliminary matters already noted, this excellent writer enters on the subject of "a complete toleration without an establishment;" and having dropped in his way some very sensible observations on Mr. Locke's doctrine, that "truth would certainly do well enough if she were once left to shift for herself," as well as made an excursion or two of

pleasure; he arrives at the end of this day's journey almost per saltum. His conclusions we give in his own words.

"While the religion of a country is divided into a multitude of sects, of which no one, either in numbers or influence, is much superior to the rest, the civil power may, without much difficulty, keep them all in due order. One sect would oppose another, and by their mutual counteraction a balance would be produced; and should this at any time be disturbed to a degree inconsistent with the public peace, a gentle interposition of the magistrate's authority might be sufficient to restore it. But should any one sect, whether by the force of truth, by the influence of a popular leader, or some other cause, obtain a decided ascendancy, it might come to sway the government, and, by degrees, get it entirely into its own hands; and then the result would be *an establishment*: a result which, sooner or later, under a general toleration, would almost with certainty take place; just as a monarchy is the usual and natural termination of a republic. And as a monarchy is either absolute or limited, so an establishment may either entirely exclude a toleration, or admit it under certain terms and restrictions." (p. 164, 165.)

We have forsworn all disputation for the present, or we should be tempted to a little argument with Mr. Bates on the certainty of these results. As it is, we shall only observe that various forms of ecclesiastical government settled within the bosom of one state, and all contralled by the civil power, seem to have no violent similitude to an independent republic, or even to a knot of independent republics; nor is it quite true that a monarchy is the usual and natural termination of a republic. However, as we certainly have no antipathies to an establishment, we will take it to be at least politically expedient, if not physically necessary; and proceed with great good will to give an analysis of the ensuing chapter, which considers "an establishment without toleration."

Either the Jews or we read backwards; no matter which, but one or the other must. There are



animals too, whose motion, when they intend to march forward, is retrograde. It has been said of index hunters that "they take the eel of science by the tail." And some of the American Indians, we are told, when they want to gather the fruit cut down the tree. Now this confused mass of images has been forced upon our mind, by the mere title of this chapter, "an establishment without toleration." Intolerance, like either the Jews or we, begins at the wrong end; for upon every sound political principle, toleration should be the rule, and restraint the exception. Like the crab too it moves backward; for the more we labour to trample down opinion, the more it will flourish under our feet. It takes its eel by the tail, adopting the very best method to lose what it grasps at with the greatest eagerness. And it levels the tree to pluck the fruit; for out of pure love for uniformity, which after all is but a circumstance, though doubtless a most desirable circumstance, it hews religion to pieces, and destroys her root and branch. And yet the date of intolerance is long, very long anterior to the date of toleration. Such is the optimism of human nature. We have often thought that, among the numberless wonders which surround us, nothing is in theory so incredible, as that beings who know themselves to be mortal should be wicked. If that paradox has a parallel, it is, that beings who know themselves to be weak should be intolerant. But Mr. Bates will expose this folly better than we can. Intolerance (says our author) is in the first place unfit; for religion depends upon conviction, and rational conviction on evidence. It is contrary to the true spirit of Christianity. It is contrary (oh! how contrary!) to the perfect example of its author. It prevents free and impartial enquiry, a duty enjoined alike by our master and his apostles. It affords a presumption against the religion it is meant to support, for, *magna est veritas et prevalebit*; and

lastly it makes hypocrites. After this, it is viewed in different aspects. First, when it is merely negative, denying all public exercise of the forbidden form of worship; it generates a sullen and confirmed dissent among the leaders of the heresy, and indifference to all religion among the vulgar. Then if it be compulsory, but with moderation, enforcing only our attendance on the public services of the Church: the violence will be cruel without advantage, for what conformist will listen to such unwelcome lessons? Or lastly, when force is employed to extort assent to a particular creed: for this plea would be admitted by no tribunal except the inquisitors of the holy office. Afterwards Mr. Bates examines the political mischiefs produced by intolerance. It fomented wars in a state; witness Spain, Germany, France, the Netherlands, England, Scotland, Ireland, in short all modern kingdoms and all modern history. It tends to depopulate and impoverish a state, and examples will present themselves to the mind of every reader. It fills a land with hypocrisy. It obstructs all free and friendly intercourse, "the feast of reason and the flow of soul." And finally, it dwarfs the growth of mind, by confining its exercise, planting traps and mines in the fairest fields of philosophy. Thus enquiries in political science were dangerous while the papal see arrogated to herself such preposterous authority; and (to use the words of Milton) "Galileo grew old a prisoner to the inquisition for thinking in astronomy otherwise than the Franciscan and Dominican friars thought." We cannot close this chapter better than by quoting the following observation in Mr. Bates's own words.

"It is possible the magistrate may seriously think it his duty to use force in matters of religion; yet, if his persuasion rests upon insufficient grounds, such an application of force would be wrong and unjustifiable. It is not enough for a religious intolerant to plead conscience; it remains for

him still to inquire *how he came by his conscience*; whether it was formed corruptly or negligently, or upon the principles of piety and charity, after due examination and circumspection." (p. 193.)

The ensuing section is on "an establishment, together with a toleration, either complete or partial." The question under discussion in this section is in fact settled at its commencement, and the following extract states the principal argument in favour of an establishment with that clear good sense which is characteristic of Mr. Bates's understanding.

"Under a general toleration without an establishment, there is evident danger, lest some parts of a country should be left without any public administration of religion at all. If we look around us in our own land, where such an administration is legally provided, we find numbers, especially in the upper ranks of life, who stately withdraw themselves from it, and many others who attend with much indifference; so that, were no such provision made, we have little reason to expect, that either the one or the other would supply the deficiency; and those who were of a better mind, would probably, at least in some places, be too few and inconsiderable to provide for themselves. Hence, in such circumstances, the public worship of God would be in danger of a total extinction, without the aid of the magistrate, who, by dividing the country into commodious districts, and planting in each a clerical teacher, affords to all its inhabitants the means of religious instruction. And should it be said, to diminish this advantage, that the magistrate's religion may possibly be erroneous; yet still, let it be remembered, that there is scarce any religion which is not better than none, as there is scarce any which does not inculcate some important principles of moral duty. Besides, under a *complete* toleration, which is here supposed, if the people be not satisfied with the religion established, they are left to their own liberty; the magistrate comes not to dictate, but to assist; he says, I have provided for you the best I can; if you can do better for yourselves, I am glad of it." (p. 195, 196.)

Our limits will not allow us to follow our author through his practical proofs in favour of an establishment, drawn from antient history; or his

series of opinions in favour of toleration, furnished by divines of the papal communion. The first of these are extracted from Warburton, the second from Voltaire. To say the truth, though we highly venerate the antients, where genius, taste, or eloquence are concerned, we are not apt to refer to them as authorities either in theology or politics. The first book of Cicero de *Natura Deorum* contains a survey of the creeds of their principal philosophy, and certainly a larger collection of absurdities has rarely been compressed into a smaller compass; and as to politics, we have no hesitation in saying that a single page of Burke contains more of enlarged and scientific reasoning than the whole of the *Annals of Tacitus*; and yet he is called "the philosophical historian." The substance of Mr. Bates's sentiments on the question before him is summed up in the following passage.

"Whoever looks into the history of former ages, and observes how much religion has been obstructed and debased by tyrannic and corrupt governments, may see reason to congratulate a people when they are left to provide for themselves in their spiritual concerns, at the single impulse of their own consciences. Yet, considering the general disregard of mankind to every thing that relates to another world, he may see still greater cause of congratulation, when, by the special favour of heaven, a people is blessed with truly enlightened and christian rulers, who are no less studious to promote their religious advantages, than to establish and perpetuate their just rights, and secure their temporal welfare. We conclude, therefore, on the whole, that *an establishment with a toleration*, especially when the toleration is *complete*, is preferable to either of them separately; inasmuch as it unites—'liberty of conscience with means of instruction; the progress of truth with the peace of society; the right of private judgment with the care of the public safety'." (p. 208, 209.)

We cannot dismiss this topic, without observing, by way of reply to some queries which we anticipated,

\* PALEY'S *Mor. and Polit. Phil.* vol. ii. p. 344.



pate, that we certainly do not profess to consider this question with any reference to existing cases. We are concerned, not with particular politics, but with principles. Without therefore meddling with the former, we will state in a few words another general principle, which may be useful to guard and qualify those which we have already laid down. It is this. That where institutions, whether restrictive or indulgent, already exist, the same politicians who would have resisted their introduction, may very well resist also their repeal. The question in truth has no relation to the original propriety or impropriety of such institutions, but is always a question of present expediency; and this may be affected by circumstances which had no existence at the date of their origin, because those very institutions may have created feelings since that period, which it becomes necessary to consider.

How "an established Church may support herself under a complete toleration," Mr. Bates teaches us in the ensuing section, which is much the longest and much the best of the whole work. We lament the impossibility of extracting from it so largely as we could wish, and an analysis would be very unsatisfactory. The directions separately considered are not novel, and Mr. Bates's merit consists in the judgment with which he has combined them, and the simplicity, yet excellence, and completeness of the reasonings, statements, and illustrations in their favour. An abler summary of the means to be adopted by an established Church, to render her government at once easy and secure, has, we believe, never been drawn up; and we think a more unequivocal proof of the author's real attachment to the Church of England could not have been furnished. The true friends of that Church are not those who are loud in maintaining her pretensions, and intolerant towards all of a different

communion. Thus did Sunderland and his servile adherents, by stimulating the passions, betray the interests of their deluded master. We will venture to say, that Mr. Bates, in the following extract alone, supplies more valuable hints for the safety of any establishment, than could be drawn by the most active chemistry from the pamphlets of a thousand polemics.

"After the Church has attended to her doctrine, and to her mode of instruction, worship, and discipline; her work will still remain imperfect, without a provision of fit men to carry her plans into execution. What is necessary to constitute this fitness, I shall touch in a few particulars.

"First, they must be *good men*. The observation of *Quintilian*, that to be an orator it is necessary to be a good man, is more clearly applicable to a minister of the Gospel; to a due discharge of whose office, a sanctity of character is an indispensable qualification. I do not say, that the want of this qualification would invalidate all his ministrations, or nullify the efficacy of the Christian sacraments; I must say, however, what I think none will deny, that it would be sure to weaken, if not entirely to destroy, the good effect of his personal addresses, whether public or private. There is usually a chilling and deadening spirit which attends the best instructions, and the most seraphic sentiments, from unhallowed lips; as, on the other hand, the ordinary discourse, and even the silence, of a truly good man, will shed around him a secret and salutary influence. To insist further on so obvious a point would be superfluous: every one is sensible, that the effect of good counsel depends in a great measure on his character who gives it; that, from a bad man it commonly meets with little or no regard; whilst, from one of an opposite character, and of whose wisdom and sincerity we are persuaded, it seldom fails to produce a happy correspondent impression.

Secondly: To piety must be added *zeal*, and *warmth of address*. It is not enough to employ a bare exposition of sound doctrine, accompanied with a gentle expostulation; something more animated is necessary to attract and fix the general attention. Men must be carried beyond a cold approbation; they must be made to feel what they are taught; they must have heat together with light; and if the Church supply not the for-

mer as well as the latter, they will seek it elsewhere. They will resort to the meeting or the conventicle, where the fervency of the preacher kindles a similar ardour in their own bosoms; and where they find themselves generally engaged, and often, as we may hope, edified. And should the orthodox established pastor be offended or grieved at such a preference, the remedy lies open before him; let him add proportionable zeal and earnestness to his other good qualities, and then he will have no cause to apprehend any inconvenience on the score of competition.

"Thirdly: To piety and zeal must be joined *ability*. I have put this in the third place, because, in the ministerial office, the two former, with a moderate share of the last, may be of good service; whereas, the most eminent ability without zeal, will, in general, do little; and, without piety, will do nothing. As a *principal* it is of small value; as an *auxiliary*, it may be of great and important use. It may serve to correct the prejudices of some, who consider religion as nothing more than a fruit of ignorance or hypocrisy; it may command respect and attention, and procure for truth an audience, which it would not otherwise obtain; it may repel those cavils and objections, which might be an overmatch for a less instructed piety, and thus prove a defence to the common faith. But the use of ministerial ability which I have here chiefly in view, is to apply the general doctrines of religion to the particular state and circumstances of a congregation, or of individuals; to draw them down to *cases of conscience*; and bring them home to men's business and bosoms. Without this skill, a preacher may indeed exhort well, and stir up his hearers to the inquiry, *What shall we do?* but he will not soundly resolve the question. 'Tis an easy thing," says Lord Bacon, "to call out for the observance of the sabbath, or to speak against unlawful gain; but what actions and works may be done upon the sabbath, what not; and what courses of gain are lawful, and in what cases; to set this down, and to clear the whole matter, with good distinctions and decisions, is a work of great knowledge and labour, that requires much meditation, conversing with the Scriptures, and other helps, which God has provided and preserved for instruction."

"Lastly: to the office of a *public teacher* must be added that of a *pastor*, who is diligent to *know the state of his flock*; who, *instant in season and out of season*, not only

ministers to the congregation, but from *house to house*; enters into familiar converse with individuals; inquires into their religious circumstances, their wants and dangers; and affords them that appropriate counsel, reproof, or encouragement, of which they stand in need. In a word, *he watches for their souls as one who must give account*; and to facilitate the course of his spiritual labours, and promote their great end, endeavours, by every means in his power, to minister relief to their temporal necessities, and thus to give them an intelligible proof of his sincere regard for their welfare. A shepherd who in this manner *cares for the sheep*, will probably have seldom cause to complain, either that they desert his fold, or stray into other pastures." (p. 231—236.)

It is high time these strictures should draw to a conclusion, and the limits to which they have been already extended, compel us to be satisfied with brief remarks on the two concluding parts.

The first of these considers "the conduct of a good citizen, particularly under any moderate government." We cannot do better than extract, for the benefit of our readers, the five canons which Mr. Bates propounds for his direction.

"I. To guard against any wrong impressions he might receive from new and plausible political theories; and to regulate his expectations by what is obvious and practicable in the present state of human nature, and the existing circumstances of public affairs.

"II. To distinguish real political evils from imaginary ones, and from those various evils which arise out of the common condition of man in this world: also, Not to aggravate or rashly oppose the first; to dismiss the second; and to suffer patiently the last.

"III. To avoid an idle curiosity in political matters; and still more a disposition to hunt after small or unknown grievances.

"IV. To beware of any unnecessary or hasty attachment, and still more of a blind devotion, to any party whatever, either in politics or religion.

"V. Lastly: Never forwardly to urge his public claims or pretensions, nor beyond what the common good may require; and when this, on the whole, is provided for, to rest satisfied in the quiet and faithful dis-



charge of the duties of his present station." (p. 261, 262.)

These several capitula are exposed (if we may use the term) in corresponding sections, of which the third and fourth are perhaps the best. All however are good, and he must be either very wise or very foolish who will not be improved by their perusal. They are marked by the same features which always characterize Mr. Bates, his easy style, his plain practical good sense, his constant regard to our highest interests, and his occasional passion for commonplace. The following passage harmonizes so exactly with our own feelings, that though it is deformed by a bad metaphor, and may be thought to neutralize in some degree the political reasonings which surround it, we cannot pass it by unnoticed.

"Though the political grievances which exist in various parts of the world are numerous, and sometimes very difficult to be borne, yet, compared with the other evils which besiege human life on every side, they are few and inconsiderable. Wherever he is, man is exposed to sickness and death; to domestic cares and vicissitudes; to the unkindness and loss of friends, and the malice of enemies; to the torture of unruly passions; and to those innumerable vexations, without name or description, which, like swarms of locusts, devour up all the verdure of his condition.

'How small of all that human hearts endure,

That part, which laws or kings can cause or cure.'

In a word, man is troubled with a corrupt heart, and a guilty conscience, the greatest of all evils, and the sources of all the rest, which will pursue him through all governments, and from which he can find relief in none, except in that which is *not of this world*." (p. 283, 284.)

Of the last part we could willingly say much, for "the way to live happily under all governments and in all situations," is a subject of no trifling interest; but the patience of our readers must be nearly exhausted, and we have only room for a few remarks on the several sections. The first lays the foundation of happiness in "peace of conscience and

well regulated affections;" and he who has either thought or felt must early have arrived at the same conclusion. This subject (as in truth every other) Mr. Bates considers with the sentiments of a Christian, and though we were amused with the reference to Cain as an example of the efforts which men make to dissipate inquietude, we entirely agree with him as to the case of the moralist "who imagines that *virtue* alone is a sure recommendation to divine favour." The difference between such men and us includes, perhaps, a logomachy on the meaning of virtue. But if they are Christians, let them turn to the records of our faith, and consider the alternatives proposed. If they are infidels (it is with grief we say it) they must abide the hazard. One word only as to Cain en passant. Of him we are told, that after he had killed Abel, he went away into the land of Nod, and built a city; and some fertile genius, it seems, has deduced important truths from this short narrative. Surely the Bible is not answerable for the dreams of its commentators. Somewhere it was necessary for Cain to go, and if he meant to live comfortably, it was natural to build. Why cannot we be content to take such simple facts as we find them? Nothing is more absurd than the endeavour to extract from the holy writings what they never were intended to teach. When we see Johnston, Salmasius, and Sir Robert Filmer, gravely quoting texts from Scripture to prove the excellency, and authority of regal governments, we are irresistibly reminded of Swift's ludicrous chapter on the learning of Homer; in which, after acknowledging him the inventor of the compass, gunpowder, and the circulation of the blood, he complains of his ignorance of the common law, tea, and the doctrine as well as the discipline of the Church of England. Seriously, however, we think such injudicious references to holy writ deserve to be severely reprehended.

The second section considers "the doctrine of providence as a chief source of comfort;" and surely it is inexpressibly delightful to the Christian to recollect, that whatever be the wickedness or waywardness of his fellow-creatures, the being whom alone it can be his lasting interest to please is pure and perfect. But we cannot dwell even on a topic so soothing and so elevated. Yet we tremble to enter on the ensuing chapter, which discusses no less a subject than the doctrines of fatalism and free-will—

———"a dark  
Illimitable ocean, without bound,  
Without dimension, where length, breadth,  
and height,  
And time, and place are lost."

We are sincerely happy in being able to plead our contracted limits as an apology for avoiding such a disquisition.

The two remaining sections are occupied in a detail of various relieving considerations, which are to be found even among the miseries and follies of the world. These chapters are very entertaining. Mr. Bates finds comfort in the heroism which has illuminated the most gloomy contentions, and can smile at the puerilities which render the pride and passion of critics so ludicrous. We do not deny that each of these is in its turn relieving. Indeed it is obvious to observe, that as one of the weightiest arguments in favour of Christianity is to be found in the great variety of its evidences; so one of the most powerful proofs of the beneficence of our Maker, may be drawn from the diversified gratifications of which he has made us capable. Yet we will honestly confess, that after all Mr. Bates's anecdotes of heroes and pedants, we could name a consideration much more relieving than either the gallantry of Guise or the nonsense of Sanadon; and this is no other than the production of his own work on *Christian Politics*. Amid the general prostitution of talents which disgraces our nature, to see a

good man and an able writer earnest in advancing the glory of God and the happiness of his fellow-creatures, is indeed a *relieving consideration*; and the recollection of such labours will be to this author a source of unmingled joy at that hour, when every consolation shall fail, but the remembrance of a dying Saviour, and of our humble exertions in his service.

Of Mr. Bates's general character as a writer, we have not much to say, beyond what has already been intimated. His reasonings are generally correct, and sometimes original, but we have not often thought him profound. His style is open and easy, with no appearance of carelessness, though at times it is much debased by grammatical inaccuracies. His knowledge of writers is evidently extensive; in particular he is familiar with ecclesiastical authors, and betrays incidentally some acquaintance with Hebrew. His arguments however are seldom scientifically constituted; his observations are apt to be desultory; and though his conclusion is right, we are sometimes at a loss to discover how he reached it. He has a fondness for old stories, and old truths; and we now and then discover a little love of quotation. But Mr. Bates's real praise is of a higher kind than that which wit or learning can purchase; and we may confidently apply to him the language of a great moralist: "He need not envy the honours which are obtained in any other cause, while he can be numbered among those who have given ardour to virtue, and confidence to truth." Let us not then be thought unwilling to applaud. Though we do not venerate the *Christian Politics* as a grand intellectual effusion, we still think there are few within this island who could have produced it; because not many good men have sufficient knowledge; and not many knowing men have sufficient goodness. It is the union of these two classes of excellence which consti-



tutes its merit. The writer is at once a Christian and a philosopher. He is pious without extravagance; a friend to order, yet no formalist; and liberal, not merely from temper, but principle. His arguments and opinions may indeed occasionally be questioned, and we have questioned them freely. In truth, we fear our objections have sometimes been pushed to captiousness, and should abler critics revise our performance, the exposure of our own weakness might perhaps teach us more humility. But happily or unhappily for us, we are above control; there

is no ulterior appellant jurisdiction. Yet sovereignty, we hope, does not render all men hard hearted, and we can assure Mr. Bates, that our feelings will be severely wounded, if either the general character of this review, or any passage contained in it, should be painful to him. We must now take our leave of him, with sincere thanks for the pleasure we have received in the perusal of this work; and are not without hopes that he will give us further opportunities of renewing our criticisms, and repeating our acknowledgments.

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## REVIEW OF REVIEWS, &c. &c.

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### REVIEW OF THE EDINBURGH REVIEW, IN A LETTER TO THE EDITOR.

(Continued from p. 577.)

THE paper in the *Edinburgh Review*, which I shall next notice, is entitled, "Civilization of the American Savages." The writer praises (and very justly) the humane efforts of a committee of Quakers in Philadelphia, who have sent among the American tribes carpenters, blacksmiths, and ploughmen. The Reviewer quotes a discourse, which the Quakers undoubtedly considered as an oration, and not as a religious address, and in which they thus express themselves.

"Brothers, it has afforded us satisfaction in passing through your town, to notice marks of industry taking place; that you are building better and warmer houses to live in; and that so much of your cleared land is planted with corn, beans, potatoes, &c. Brothers, we hope that more of your men will assist in clearing and fencing land, also in sowing it with wheat. Brothers, we are pleased to see your stock of cattle increased. The rich bottoms on the river will be plenty for them in the summer. But with a view to winter, when you gather the corn, you must cut the stalks close at the ground, bind them up in small bundles, and put them in stacks as our young men

do. Brothers, we are pleased to see a quantity of fence made this summer, &c."

On the subject of this oration, in which indeed a word or two is added in discouragement of whiskey, the *Edinburgh Reviewer* remarks, "it is in our apprehension the very model of a right missionary sermon." In another part of this number, the Reviewer rallies Mr. Pinkerton, respecting his chapter entitled "Neology," (new words and phrases) into which (he says) not a single new word or phrase is introduced; and Mr. Pinkerton is represented as rallying Montaigne on account of his chapter "on boots," in which "not a word concerning boots is said, though he treated of almost every thing else." The title of "a right missionary sermon," which is given to this agricultural speech of the Quakers, is only a playful imitation, as I would presume, of the neology of Pinkerton, and the boots of Montaigne.

But I beg leave to animadvert somewhat more seriously on the following passage. "The evils of the situation of the American savages (says the Reviewer) lie not in the errors of their faith, but of their practice." Does not then an erro-

neous faith tend to an erroneous practice, and a sound faith to a sound practice? Or does the Reviewer mean to say that right principles are of no use in producing right conduct? How differently would he himself reason with respect to measures of general policy, of finance, or of commercial regulation? There he would readily admit, that erroneous principles were highly mischievous as leading to an erroneous conduct. "They might be converted to Christianity, (he observes) without leaving off the habits of the hunting state." The reception, however, of Christianity, I mean a pure Christianity, would undoubtedly contribute to remove the *evil* habits of the hunting state, and to recommend whatever mode of life might be most exempt from temptations to vice, and most conducive to a moral practice. "It by no means followed (he adds) that their growth in grace must be attended with a proportionate improvement in the arts of common life." Not perhaps with a *proportionate* improvement, but certainly with a considerable amendment of their temporal condition, inasmuch as it will teach them to be "diligent in business;" "to live soberly" as well as "righteously and godly;" "to labour, working with their hands the thing which is good," &c. &c. "Yet the missionary scheme," proceeds the Reviewer, "hinged entirely on religious points. Its object was to send a multitude of preachers to preach them, not out of their ignorance and idleness, but out of their theological errors." "Add to this, that the missionaries who could be found in a country so little prone to any but commercial and agricultural labours as America, were necessarily zealous, persons of narrow views, ignorant and superstitious, and ill-tempered. They had no success at all."

Here it is obvious to remark, that the Gospel undoubtedly discountenances idleness, and that it is calculated to impart knowledge of a very important kind. But I apprehend

that the Reviewer is mistaken in his leading facts. The missions of the United Brethren, the principal American missionaries among the Indians, have not "hinged *entirely* on religious points." On the contrary, the formation of industrious habits, and the substitution of the agricultural for the hunting life are leading features in their system of polity. Neither is it true, that they have "had no success at all." If he will consult the periodical accounts published by that society, he will discover his error. The ill success of missionaries may undoubtedly arise from some fault, either in their plan, or in their character, or in both. But, considering the great variety of causes which may operate to prevent the success of the best concerted schemes, it would be very uncharitable to adopt such a conclusion without previous enquiry; and still more to assume, as our Reviewer seems inclined to do, that all missionaries are idle, narrow-minded, and ill-tempered, or that missions are in general undertaken without any careful adaptation of the means to the end proposed.

In the Review of Barrow's account of a journey in Africa, the same important subject of missions is incidentally discussed, and the ill success of Mr. Edwards and Mr. Kicherer, sent out by the London Society to the Cape of Good Hope, is affirmed, as I would trust, in a stronger manner than the *facts* of the case will be found to justify\*. The Reviewer, however, speaks feelingly of the temporal distresses of those savages; and in one place he uses the term, "these very pious

\* One reason for apprehending this is, my recollecting that about three years ago, this Mr. Kicherer came to London, accompanied by three of his Hottentot converts; who, I was told by many persons of respectability and credit, gave a clear and rational account of their faith in the Gospel, and appeared to entertain just apprehensions of the obligations imposed on them by that belief.



and disinterested associations," an expression much more respectful than I recollect to have ever seen applied to them by the Anti-Jacobin Reviewers, the professed champions of religion. In the following passage, however, he mixes with his praise a smile a little bordering on contempt.

"It does not appear," he says, "from the account of the missionaries themselves, that their laudable zeal and pious labours are likely soon to meet with an exceeding great reward. They are preaching the most abstruse mysteries of our holy religion, to tribes of savages who can scarcely count ten; and inculcating a care of their immortal souls, (Is the immortality of the soul then, or the duty of caring for it, an abstruse mystery of our religion?) to miserable creatures, who, with all their labour, can scarcely find subsistence for their bodies. The order of providence clearly recommends, that those children of penury should first get into easier circumstances, and then be made converts to religious tenets. In this part of Africa, the knowledge of the Deity's existence is either not to be met with, or if found at all, is so obscure, and so much disfigured by brutal ignorance, as not to be easily recognized. And these are the people whom our missionaries, at a great misplaced expence, and with a most mistaken zeal, are endeavouring to make Christians; to persuade of the sublimest truths which the intellect of man can apprehend; to convince of the most refined doctrines which the most enlightened understanding can receive. The account which these worthy men themselves give of their flock, is indeed a melancholy picture of the misapplication of their means and their zeal; and a convincing proof, that until the worldly comforts of the native Africans are somewhat extended, until their necessary wants, at least, are in some degree supplied, he shall labour in vain who tends their spiritual concerns, and shall throw away good seed among stones and in dry places."

I have quoted this passage, partly for the purpose of inviting the missionary society to pay a candid attention to it, but chiefly with a view of correcting the serious inaccuracies to be found in it. Efforts to improve the temporal condition of savages, need not precede, as the Reviewer

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seems to affirm, though they ought unquestionably to accompany endeavours for their spiritual conversion, and the two attempts may reciprocally aid each other. The very Moravians whom Mr. Barrow so much exalts, and whom the Edinburgh Reviewer denominates "an excellent and ingenious sect, deserving of the highest praise," constantly unite the two objects. "They have practised (says the Edinburgh Reviewer) upon the souls of their pagan flocks, by improving their worldly condition." With still more truth, if their own accounts are to be credited, might it have been said that they have improved the worldly condition of their pagan flocks by the attention paid to their souls\*. "They have dispensed along with their preaching," (so the Reviewer himself at length expresses it) the improvements of the present life; "without which, (adds this *Edinburgh moralist*) men never will prepare for a life to come."

I profess, Mr. Editor, to be jealous of every attempt to represent the Gospel as effectual, for the sanctification and salvation of only certain classes of our fellow-creatures. No part of its character is more strongly marked in Scripture than its universality. "Go preach the Gospel to all nations." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," a saying, let me remark by the way, very far from "abstruse" or "refined," and which, it will not be denied, that these missionaries dili-

\* Even the Moravian missions to Labrador, of which Mr. Barrow speaks so highly, as well as those to Greenland, afforded no promise of usefulness for many years after their commencement. And if the history of these missions published by the Moravians themselves is to be credited, it was not until the wretched natives had been led to embrace that fundamental truth of Christianity, redemption by the death of Christ, that they could be prevailed with to change their own mode of life for that recommended by the missionaries.

gently teach. The Apostle accounted himself a debtor, "both to the Greeks and to the Barbarians, both to the wise, and to the unwise." Christianity is spoken of as at once "humbling the rich," and "exalting," in a spiritual sense, "the man of low degree." The slave was rendered by it "the Lord's freedman," and the freedman the servant of the Lord. I recollect no caution in Scripture against the too early communication of the Gospel to those whom the arts of Greece and Rome had not prepared for the blessing. The language rather is, "Go ye into the highways and the hedges, that my house may be filled." "To the poor," in an especial manner, "the Gospel is preached." There is reason to suppose that Britain herself received the knowledge of Christianity at a time when she was little advanced in civilization; and if the ardour of modern zeal has occasionally outrun the dictates of prudence, and has led to a few unsuccessful attempts; if even it has been mixed with some enthusiasm or other faults; I confess that I would rather deviate on the one side with the enthusiasts, than err on the other with the no less fallible calculators of general expediency, or the cold computers of the value of pounds, shillings, and pence. I agree with a modern writer, who has exercised his great talents on the greatest of all subjects, and has imparted to it a more than common degree of that dignity which it demands, that while a profane philosophy has been gaining ground in some quarters, religion has perhaps been more than usually advancing in others—that while "infidelity has been marking its progress by devastation and ruin, by the prostration of thrones and the concussion of kingdoms—the stream of divine knowledge has been flowing unobserved in new channels, winding its course among humble vallies, refreshing thirsty deserts, and enriching with far other and higher blessings than those of commerce, the

most distant climes and nations, until, agreeably to the prediction of prophecy, the knowledge of the Lord shall fill and cover the whole earth \*."

An incidental remark occurs in the Review of "*M'Diarmid on National Defence*," which is indicative of the general principles of these Edinburgh writers. Mr. M'Diarmid says, that "the Christian religion, by distinctly revealing the great truth of the immortality of the soul, has contributed to render men much more intrepid on the subject of death." I doubt the justice of this observation. The Greeks and Romans, and the savage nations of the present day, afford indubitable proofs that personal courage may be carried to the highest pitch by those who are unacquainted with the Gospel. And, indeed, our own thieves and robbers, as well as our poachers and smugglers, all of whom may be considered as ranking high among our practical unbelievers, are witnesses to the same point. The daring feats recorded of the buccaneers, men who lived by violence and injustice, are also proofs of the perfect consistency of the most astonishing and transcendent courage with the grossest ignorance of the true hope of the Gospel. Mr. M'Diarmid seems to have forgotten that the Gospel is as much a revelation of the righteous judgment of God upon the wicked, as of glory, honour, and immortality to be conferred on the well doer; and that, by increasing the natural "dread of something after death," it is likely to have diminished the courage of many minds. By thus augmenting the fear of dissolution among some at least of the evil doers, it has happily contributed to lessen both their boldness and their crimes; and it has obviously rendered those laws which denounce capital punishment more effectual for their purpose. It has on the other hand inspired a stronger sense

\* Hall's Sermon on Infidelity.



of duty, and a determination to risk and suffer much for the sake of a good conscience. It has exalted to the highest pitch the courage of some Christian heroes, heroes likely to exert that courage only in a good cause. It inflamed the valour of a William, when engaged in fighting for the liberties of Europe, and for the support of the Protestant cause; and it would inspire, I doubt not, the breast of our present monarch with the same undaunted courage, if ever it should happen that, in defence of the same religion, and the same liberty, the royal standard should be unfurled.

The Edinburgh Reviewer treats the remarks of Mr. M'Diarmid in the following manner.

"Mr. M'Diarmid" (he says) "must surely be aware, that it is the policy of every commander to prevent his troops from dwelling on the thought of death, or from imagining that the business in which they are engaged, has any peculiar tendency to bring them nearer to a state of immortality. It may no doubt be very reasonable and proper for a preacher to declaim about death before a secure and a sleepy audience; but we cannot help imagining that it would be an injudicious, as well as an unusual subject, for the address of a general to his army. The idea of immortality, we are afraid, is too abstract and spiritual to interest the feelings of soldiers on the eve of battle; and we suspect they would listen with no great animation to the most eloquent lecture that could be delivered to them on such a subject. The worthy chaplain, we conceive, would find it a difficult matter to make them rush desperately on the enemy, by the most captivating representations he could possibly make of the felicity that awaited them in another world."

I shall not attempt to criticise all the expressions in this passage. It will be sufficient to animadvert on the general spirit which it breathes. The Reviewer observes, that it is the policy of a commander (and in saying that it is his policy, he seems to intimate that it is his duty, for policy and duty are generally synonymous with this Reviewer) to prevent his troops from thinking of death; and by the words which fol-

low, he seems a little to imply, that it is, in like manner, the policy and duty of the chaplain generally to exclude the same inconvenient subject. Whether on the eve of a battle this particular topic ought to be chosen, is a point which may admit of question; but is it possible to conceive that a Christian minister, one who has received from Christ a commission to go forth and declare the immortality of the soul; who is sent to repeat in the ears of men those sayings of his Lord, "I am the resurrection and the life, whosoever liveth and believeth in me, though he were dead, yet shall he live;" "The hour cometh when all that are in their graves shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation;" should observe a general silence concerning a future state, or even exercise a considerable reserve respecting it? "The idea of immortality (says the Reviewer) we are afraid is too abstract and spiritual to interest the feelings of soldiers on the eve of battle." It is too abstract and spiritual to interest the feelings of some persons at any period, and under any circumstances. It is too abstract and spiritual for the sensual and the worldly, the proud and the profane of all conditions, and of all ages. It was too abstract and spiritual to interest those Athenians in the Areopagus who only "mocked" when "Paul preached to them Jesus and the resurrection." But if the Scriptures be true, it is by our reception or rejection of this doctrine, and of others connected with it, doctrines which, when taken together, involve the greatest practical consequences, that kings and nobles, judges and magistrates, philosophers and moralists, tradesmen and mechanics, soldiers and sailors, shall all be judged. "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." And "he

shall also come to be glorified in his saints, and to be admired in all them that believe, because (says the Apostle) our testimony among you was believed in that day." How are these awful declarations of the New Testament discredited by means of the general spirit of that passage in the *Edinburgh Review* which I have quoted! I had some reference to this passage when I adverted in the introductory part of this paper, to the mischievous effect of recommending motives drawn exclusively from the condition of men in this world, and suggesting the hopelessness of teaching men to act in consequence of the truths revealed to them. The *Edinburgh Reviewer* may reply, indeed, that his expressions do not amount to a *recommendation* of worldly in preference to religious principles. I protest however against this defence in the case of a popular work, which addresses itself chiefly to those cursory readers, by whom the general spirit, rather than the letter, is likely to be regarded. There is indeed scarcely any infidel writer, who, if he be judged by the strict letter of his work, may not plead that he may possibly be a Christian. It is by insinuations frequently repeated, by doubts and difficulties affectedly lamented, by a certain profaneness in the manner of treating serious things, by a professed distrust of the moral efficacy of religion, and a preference given to pride and other antichristian motives, that the antichristian spirit is to be detected. We know that Hume, Smith, and Gibbon, though they said much against Christianity, said less than they thought, and the man would be weak indeed who should judge of their works merely by the letter.

The article in the *Edinburgh Review* on which I shall last remark, is the critique on an *Historical View* of Christianity. In this article are various expressions which seem intended to imply, that the *Reviewer* believes in revelation; and yet hardly any one acquainted with the style

of Gibbon, who reads it, can fail to perceive its infidel tendency. The work reviewed seem also, as far as I can judge, to have deserved some censure. The anonymous author of it appears, in many instances at least, to have advanced weak arguments in support of a good cause; and they who fairly, and at the same time cautiously, expose the errors of the orthodox, reminding them, that "when we have to contend with infidels, we should take care not to employ any slippery weapons which may drop from our hands," are in that respect entitled to be ranked among the friends of religion. The anonymous writer is described as endeavouring to deduce the truth of revelation from certain passages in Gibbon, Voltaire, Bolingbroke, and others. The rapid extension of Christianity, a circumstance foretold in the parable of the grain of mustard seed, and admitted by Gibbon to have taken place, is undoubtedly, as the *Reviewer* has remarked, an evidence of the truth of Christianity on which it is imprudent to rest any considerable weight; since it is supposeable that an impostor might foretel the general and rapid reception of his own doctrine, and since it is notorious that some false religions have had a very quick growth. The affirmation also of this writer, "that if he were to select the person who after St. Paul had, by his writings, most contributed to establish and confirm the evidence of the Christian religion, he should, without hesitation, have named the Emperor Julian," is manifestly rash and extravagant.

The endeavour, however, which is made by the *Edinburgh Reviewer* to account for the first progress of Christianity, by natural causes, abounds with objectionable matter. One passage to which I would particularly point, is the following.

"The opposition which was made to the progress of Christianity, proceeded from principles which were feeble indeed, when compared with the ardour and enthusiasm



which animated its disciples. What could the wavering and inconsistent faith of the Pagans oppose to the resolute determination of men whose zeal was ever ready to brave the terrors of death and torments, and whose conviction was not to be shaken by the contempt or the rage of their adversaries? The Christians were indefatigable in gaining proselytes. They astonished the multitude *by the history of prodigies*\*, dazzled many by their descriptions of celestial enjoyments, alarmed more by the denunciation of eternal tortures, and probably amazed all by the confidence with which they proclaimed *the approaching dissolution of nature, and the coming of the kingdom of heaven.*"

In the enumeration of the circumstances which contributed to the success of the Gospel, we have here an intermixture of those which were creditable, and those which were discreditable to the propagators of the new faith; and the mind of the reader is thus led to imagine, that virtue and vice, truth and lies, by a joint, and perhaps by a nearly equal operation, produced the consequence in question. The effect of the weaknesses and errors of the very early believers, in winning over proselytes, if they had any effect at all, was probably transient as well as small; and certainly ought not to have been thus confounded with the influence of their ardent zeal, and their heroic virtues. It was one of the great arts of Gibbon, whose manner the Reviewer has, in this instance, as in some others, successfully imitated, to couple his testimony respecting those excellencies of the Christians which he felt himself compelled as an historian to record, with the mention of some degrading qualities; to make, for example, the same sentence affirm their belief in some pretended miracle, and in some great article of our faith.

The Edinburgh Reviewer, in

\* Does the Reviewer here allude to real miracles, or does he mean to leave an impression on his reader's mind, that they were pretended; or does he wish to insinuate, that there was a mixture of both?

stating the natural causes which produced the rapid extension of Christianity ought, in fairness, to have added to his enumeration, the purity of the lives of the first Christians, and indeed many other circumstances. But I also complain of an omission of another class. The Scriptures teach, that however persuasive may be the arguments, however fervent the zeal, however striking the example of those who propagate the Gospel; that however a Paul may plant or an Apollos water; it is God who giveth the increase;"—that however favourable to the conversion of the nations may be the conjuncture, it is the Almighty who hath, "in his own hands, the times and the seasons;"—and that man is but an instrument, "an earthen vessel," "the excellency of the power being of God." Many who do not deny, forget this point. While they are tracing the succession of events, they seem to exclude the Deity from his kingdom of providence, and while they treat of motives to virtue and to faith, they appear not to acknowledge him in his kingdom of grace. The spirit of piety naturally leads to the recognition of the divine agency in both these respects, and although undoubtedly the highest intellectual powers are unequal to the solution of some difficulties which involve the subject, yet the understanding of the Christian easily submits itself to the devout feelings of the heart, excited and regulated by the express declarations of the word of God. The Edinburgh Reviewer, in accounting for the progress of Christianity, neglects to refer it either to an overruling providence, or to the influence of divine grace.

A considerable portion of this paper is occupied with a review of the growth, dominion, and decline of the mythological creed of the heathens; its acceptance in early ages by the vulgar without doubt or enquiry; its subsequent rejection by philosophers of every denomination; and the diminished credit

into which it gradually fell in the estimation of all classes, as knowledge spread farther, and descended lower. All this is stated with great plausibility; and the obvious issue of the argument is, that the heathen superstition died a natural death; that Christianity seized indeed a vacant throne, but must not boast of ejecting a powerful rival. Neither the texture nor application of this reasoning, after Mr. Gibbon's celebrated chapters, can be said to be very original; I acknowledge however the ability with which the materials for induction are combined, and in a qualified degree I admit the force of the inference. But a phenomenon still remains to be explained, which these philosophers have been at no pains to notice. The fall of Paganism may have been the natural effect of natural causes, but how did it happen that the causes which produced that effect should so marvellously coincide? How did it happen that *precisely at the time* when Paganism had become weak, Christianity should appear? If the new religion had arisen a few centuries sooner, it would have presented itself to mankind when they were so enslaved by superstition, that, according to the mode of judging usual with these gentlemen, it never could have prevailed. If it had been introduced into the world a few centuries later, it would have found the world convulsed in every quarter, and its inhabitants wholly engrossed by their own miseries. Infidels, though they will not allow the establishment of Christianity to have been a miracle, ought to own at least that she was produced to the world at that period at which alone such establishment could best be effected without a miracle. If indeed various religions had from time to time offered themselves for acceptance, and been crushed by Paganism, while its power was in the zenith, the birth of Christianity in its declining years, and her final triumph over its dotage, might be matter of no surprise; but the in-

stance is solitary. The simple statement of the case is this. During 5,500 years (or any other unlimited æra which infidels may prefer) we know but of two centuries in which knowledge, repose, and free internal communication were enjoyed by a large portion of the world; and in which therefore, according to ordinary probabilities, the truth of Christianity could be ascertained by enlightened investigation, and its testimonies authenticated for transmission to posterity. The period to which I allude commences with the sole government of Augustus, and closes with the death of Aurelius. The fact admitted on all sides is this; that early in that period a new religion appeared, whose theology is the most pure, whose morality is the most perfect, and whose motives are the most powerful, that have ever been proposed for the acceptance of mankind; and that this religion gradually gained ground during the whole of the above period, and before its close had taken such deep root, that its final triumph was certain. If any infidel will say there is nothing in all this, I must doubt either his honesty or his understanding: a pious mind will not fail to perceive in it the hand of God. The *Edinburgh Review* has stated all the circumstances which can abate our surprise at the establishment of Christianity, with the most laudable precision; but he has uncandidly forgot to look at the reverse of the medal.

In the same article we have the following extract from Mr. Gibbon. "The contemporaries of Moses and Joshua had beheld with careless indifference the most amazing miracles. Under the pressure of every calamity, the belief of those miracles has preserved the Jews of a later period from the universal contagion of idolatry;" upon which the commentary of the Reviewer is this: "The incredulity of the Jews amidst the signs and the wonders, the miracles and the prodigies which happened among them,



is indeed one of the stumbling blocks which the infidel is ever ready to pretend he cannot remove ;" and so proceeds to illustrate the objection by expanding it. Is this rock of offence indeed so formidable ? Then what a noble opportunity has the Reviewer lost of proving the strength of his understanding by its removal ; and how much more unequivocal an evidence of his sincerity would this have been than can ever be found in general declarations ? If however Achilles will lumber in his tent, some minor chieftain must march to the battle. If the giants of the North refuse the combat, some poor peaceful Suthron must take up the gauntlet.

In the first place then I must observe, that neither Mr. Gibbon nor his commentators seem to have considered accurately the story, the credibility of which they arraign. Idolatry, which both the text and the comment charge on the Israelites in the wilderness, was not exactly the crime in which they most offended. In truth, we read but of two occasions during a sojourn in the desert of forty years, in which they stand convicted of this sin ; once before Mount Sinai, after the Exodus from Egypt, and a second time in their intercourse with the Moabites, just before their entry on the promised land. In the first of these instances they made and worshipped a visible image of the true God ; for they cried, "These are thy gods, oh Israel, which brought thee up out of the land of Egypt." In the second, idolatry was only an accessory offence ; lust was the principal. They worshipped the images of Moab, as an apprentice robs his master to satisfy the demands of an harpy courtesan. In neither of these instances were the Israelites guilty of a deliberate rejection of their God, to place themselves under the government of a foreign deity ; and this, be it remembered, is the only offence of which the commission is at all inconsistent with the miracles we are told they witnessed. That they

should be subdued by the tyranny of their passions, or yield to the instigation of their appetites, even while they beheld the prodigies which avenged their crimes, the earthquake, the plague, and the fiery-flying serpent, can be matter of little surprise to those who see the drunkard return to his debauch, and the glutton to his surfeit, though visited by disease and torture, infamy and ruin. That a people should continually revolt from their God amid the miraculous displays of his power, in order to swear allegiance to spurious deities, I am willing to concede to Mr. Gibbon and his friends would indeed be a singular fact ; but to forge the fact which is the keystone of their cavil, is neither very philosophical nor very honest. So much for the incredible idolatry of the Israelites in defiance of *present* miracles. Where Mr. Gibbon and the Reviewer learnt, that the reference to those miracles when past, preserved the Jews from the same offence, it is for them to inform us ; certainly not from the Holy Scriptures.

But I cannot quite yet dismiss the present objection. It does certainly at the first view appear surprising, that the children of Israel in the wilderness, while they enjoyed such singular privileges, should evince on their part such incurable perverseness ; but a little reflection clears the difficulty. A long period is comprized in a short narrative, which is greatly made up of prodigies and crimes ; and the assemblage at first seems to overpower the understanding, as the eye is unable to endure the rays of light when converged in the focus of a burning glass. The doubting astonishment however, which this history at first excites, is not owing to its substance, but to its conciseness. We pass at once from a display of heavenly beneficence to an act of flagrant provocation, from the punishment of one sin to the commission of another ; the contrast is great from their apparent proximity, and we do not recollect that consi-

siderable intervals must have elapsed between many of these events. In fact we are apt to overcalculate the number of the miracles which were wrought during the journeyings in the wilderness, as well as to over-rate their probable effects. Those miracles were either *occasional* or *constant*, and of the first we reckon only about fifteen during a space of forty years. Several of those also happened together, as where the Israelites were punished by one prodigy and cured by another: these therefore as to their impression can count only for one; and some were probably displayed only to a small portion of the people. So that supposing them to have been pretty equally distributed, (which is the hypothesis most favourable for the objectors) we can hardly allow more than one visible divine interference in four years. Let half a million of men be taken at hazard even from the most enlightened nation of Europe, and (if religion were not a party in the cause.) I would willingly abide the verdicts of my opponents on this question; "Whether it could be reasonably expected, that a series of portents, repeated at similar intervals, would preserve the whole of that mass from the commission of flagrant crimes?"

With regard to the miracles I have termed *constant*, that is, regular and enduring, let not my readers be startled, if I say, that to the bulk of the Israelites these were probably no miracles at all. Man is the interpreter of nature, and knows just so much of her constitution as he can trace out by observation. A miracle is a deviation from that invariable sequence which is known to be established, because experienced on all other occasions. But in order to ascertain the exception, we must be acquainted with the rule. During the journeyings of the Israelites in the desert, one generation past away, and another succeeded it. To this succeeding generation, as well as to part of the former, the

rule was unknown, and probably almost unheard of, and the exception became the rule. That manna should rain from heaven to feed them; that a cloud of glory should precede the tabernacle to direct them; that their feet should not swell, nor their raiment wax old during forty years, was to them the course of nature; and if so, it is evident these *constant* miracles would furnish to the bulk of that nation no *present* evidence of Almighty power sufficient to awe the turbulent emotions of the heart into obedience. At the very least it is clear, that to all who had no remembrance of a different state of things, these exhibitions were only miracles by report; they were not miracles to the senses; they were in the nature of prodigies related to have happened in former years; and this, *ad homines*, is a satisfactory reply; for Mr. Gibbon only alleges the absurdity of believing the Jews senseless to miracles wrought before their eyes. Yet still these dispensations of providence were not without a use evident even to our limited understandings. Besides the provision they furnished for the comfort of a favoured people, they were strictly miracles at their first appearance, and as such we have reckoned them among those which we termed *occasional*; they continued to be miracles to the knowing and inquisitive, who sought an acquaintance with something more than the circle commanded by their senses; and they were miracles to the whole nation, so soon as they quitted the wilderness and saw a different order of things established in the world around them. It is surely not unreasonable to suppose that our heavenly Father dealt with the Israelites as with us; that knowledge, faith, and consolation were the fruits of humble but active enquiry; that, in their days as in ours, they who in simplicity of heart sought the Lord, discovered and adored him; while those who were sunk in sensuality, or blinded with pride, received the



miracles of mercy with indifference or insult, till a miracle of vengeance overtook them :

" *Discite justitiam moniti, et non temnere divos.*"

In the following page of the review we have part of our Saviour's celebrated prophecy respecting the destruction of Jerusalem ; " When ye see these things come to pass, know ye that the kingdom of God is nigh at hand : Verily I say unto you this generation shall not pass away till all be fulfilled ;" as an expository comment on which the reviewer furnishes us with Mr. Gibbon's sneer of triumph : " The revolution of seventeen centuries has instructed us not to press too closely the mysterious language of prophecy and revelation." This is *smart* ; but though it ought to be offensive, need not be alarming to any pious Christian. The passage, doubtless, has its difficulties ; but infidels are not always happy in their selections, nor is this the prophecy of all others which can best serve their purpose. During several verses which precede the sentences quoted, our blessed Lord foretels the approaching destruction of Jerusalem so distinctly, that the minute fulfilment of that prediction has been repeatedly alleged among the strongest evidences of our faith. What is clear, therefore, must answer for what is obscure. This is every day's practice, when established character is allowed to overbear the malevolence of floating rumours. He whose prescience enabled him so accurately to denounce an approaching event with all its circumstances of horror, might certainly, if he had thought fit, have closed his prophecy with as much clearness as he commenced it : and the belief of a Christian is so powerfully fortified by the consideration of the body of this prophecy, that he could hardly select a moment more convenient for encountering difficulties and objections of every description. Among the numberless obvious reasons to be as-

signed, why obscurities such as this have been left, as it were, to darken revelation, there is one which ought not to be overlooked ; that they make us feel the real weight of its evidence, by compelling us to examine it more minutely. " *Curis acunt mortalia corda.*"

After a short quotation from Josephus, the intention of which is more evident than its pertinency, the reviewer proceeds to notice the celebrated account, by Marcellinus, of the whirlwind and fiery eruptions which compelled Julian to forego his impious design of rebuilding Jerusalem ; which even Mr. Gibbon narrates with an honourable impartiality. But the Edinburgh Reviewer is too independent to be seduced to err by any authority. He treats therefore the whole story as a legend ; and declares that he " really has little more respect for the prodigies of Marcellinus, than for those of Livy or Plutarch." The answer to this is so obvious, that it would be anticipated by every school-boy. Livy and Plutarch recount prodigies of former ages handed down by traditional and superstitious credulity ; Ammianus narrates an extraordinary event with all its particulars, which he might have witnessed himself, and probably (considering his acknowledged faithfulness) did receive immediately from those who had ; which a Pagan could have no temptation to forge, and the professed eulogist of Julian might almost have omitted without censure. I admit that Crispus was put to death by Constantine, though it is not mentioned by Eusebius. Surely if a believer in revelation allows facts which in some sense discredit Christianity, though related only by Pagan historians, he is entitled to claim the alternative advantage, and to receive those at least with which a heathen supplies him. Yet I agree with the Edinburgh Reviewer that it would be injudicious to rest the evidence of Christianity on this narrative, though I cannot consent to class it as he

does with the legends of Livy and Plutarch. Theirs were indeed correctly called *legends*, for they were to be read in earlier annals: this is most unfortunately so termed; for Ammianus was probably the first who committed the story to writing.

It is impossible to close these remarks without observing on the strange inconsistencies which appear in the *Edinburgh Review*. In the same page we sometimes find Christianity both countenanced and discredited, both professed and indirectly denied. And the number of that work which furnishes the articles on which I have now been commenting, contains one of the most spirited, and as far as I have the means of judging, deserved chastisements of a rhyming sensualist which perhaps ever has been penned. I allude to the critique of Mr. Moore's poems; a critique which does honour to the talent, the manliness, and the feelings of its author. But why are these Reviewers thus inconsistent with themselves? Why will they disconnect the precept and its principle, the action and its motive? Why will they attempt to separate morals from religion, from a religion whose code of practical injunctions is so complete, and whose motives are so commanding? It may seem preposterous to hope (after all that has been witnessed) that these gentlemen should assume a new tone, and become the champions instead of the opposers of Christianity. And yet the nature of a review, in which the writers of particular articles must be generally unknown, renders such a change always practicable; and I am much mistaken, if their own interest, well understood, does not prescribe it. The path which they have hitherto pursued in respect to religion, is trite, to say the truth; and has, we trust, but few attractions. The symptoms of infidelity which they shew are not likely to operate as a general recommendation of their work: for though a cold heredi-

tary assent to the truth of Christianity is for the most part all that we can boast, yet infidelity, either open or imperfectly concealed, has never been popular in this country. There is then a field of honourable enterprise still open to the *Edinburgh Reviewers*, and they are in some respects peculiarly qualified to enter upon it. The station of independence which they have in general maintained, their great celebrity, together with the force which they possess of natural and acquired talent, afford them many advantages in entering on this new and splendid theatre of action. While you, Sir, and your coadjutors, are labouring, I trust not unprofitably, to cherish the true spirit of Christianity among the confined circle of its more zealous professors, the principles and conduct of a whole community are within the possible range of their dominion. Their hostility to blasphemy and licentiousness in their grosser forms, has been evidenced on more occasions than that above alluded to\*; and it is but justice to say, that in many of their political articles they have shewn a generous, enlarged, and philosophical concern for the welfare of their species. Above all, they have distinguished themselves as advocates for the great cause of the abolition of the Slave Trade. Let them ascend a step higher; let them employ their powers to enforce both the truth and the practical importance of Christianity. In this age of increasing wealth and luxury, religion is in want of advocates who have the ear of the higher classes. Though they may not be able much to diminish its influence, they may materially advance it. The majority of their fashionable readers, whether sober or thoughtless, though they may laugh at a happy vein of irony, are not disposed, we trust, seriously to favour an infidel philosophy. The sober see its mischief.

\* See their Reviews of Mr. Moore's former works, of Ritson, Godwin, &c.



and the thoughtless wish only for amusement. But the authority of these writers is considerable; and their admirers might perhaps be taught attention to their best interests, if tutored by such monitors. Surely an opportunity of conferring benefits so extensive, as well as so important, should not be neglected by real philanthropists. The lessons of such a school would be unsuspected, and religious reasonings and sentiments from the pens of Scotch philosophers would combine the charms of novelty, with the weight of established reputation. Shackled too by no party connections, and superior to little prejudices, they might dare to speak freely; and there are many truths to be told on such subjects, which other writers may fear to advance, lest from the state of public feeling they should advance them in vain. Thus while they become the benefactors of their country, they may still pursue that originality which they so much love. At least let them disdain the meanness of imitation in scepticism, as they have disdained it in philosophy. If they are emulous of "that distinguished person" whom they have themselves declared to be "an object of just envy to the most ambitious of mortals," let them not be ashamed to imitate his actions; and if they must pant for praise, be instructed

by him in the true path to glory, and grasp at that solid honour which is attendant on the faithful performance of our duties, and which the wise and virtuous only can bestow. If the same force of reasoning which has sometimes made error plausible, were employed to enforce the obligations of Christianity, and the same pungent sarcasm which has too frequently been allied to infidelity, could be directed to expose the preposterous folly of a careless or vicious life; if the meanness of our present pursuits, and the grandeur of our ultimate destination were displayed with all their felicity and energy of diction; vice would become more timid, and truth be restored to a larger share of her just empire: and under the protection of such authority, the free avowal of religious sentiments, and a frequent reference to her standard in common life and conversation might again become fashionable. While contemplating the power of beneficence which these Reviews possess, and the fearful responsibility attached to it, I feel a mixed emotion of envy and compassion; and am ready to cry out with a true Poet,

Oh! to your godlike destinies arise,  
Awake, and meet the purpose of the skies.

But my hopes are not sanguine.

D. U. O.

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## LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

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### GREAT BRITAIN.

PREPARING for the Press:—*Lectures on the History of Joseph*; by the Rev. J. LAWSON, author of *Lectures on the History of Ruth*:—*An Ethical Treatise on the Passions*; by Dr. COGAN:—*An Account of the Government, Religion, Manners, and Military and Civil Establishments of Turkey*; by Mr. THORNTON, who resided many years

in that empire:—*The British Gallery of Engravings*; from Pictures of the Italian, French, Flemish, Dutch, and English Schools, now in the possession of his Majesty and of the Noblemen and Gentlemen of the United Kingdom; in imperial folio; by the Rev. EDW. FORSTER:—*A History of the Dissenters, from the Revolution*; in 4 vols; by the Rev. Messrs. BOGUE and BENNETT.

In the Press :—*A Collection of Important Facts, on the Navigation System of Great Britain*; in 2 vols. 8vo.;—An edition of *POPE's Works*, with many additional Letters never before published, and a *Life of Pope*; by the Rev. W. L. BOWLES:—*A Treatise on the Principles of Geography*, statistical, political, astronomical, historical, and mathematical; in 1 vol. 4to. with Plates; by Mr. WM. TICKEN, of the Royal Military College:—*The Physician's Vade Mecum*; in a neat pocket volume; by ROBERT HOOPER, M. D.:—*Elements of Operative Surgery*; in 2 vols. royal 8vo.; by CHARLES BELL:—*The Genuine Works of Hogarth*; consisting of 120 Plates, engraved by COOK; with *Biographical Anecdotes, a Chronological Catalogue, and a Commentary*, by JOHN NICHOLS, Esq. and the late GEORGE STEEVENS, Esq.; in sixteen Numbers, forming 2 vols. 4to.; one Number to appear every two months, price 10s. 6d. demy, and 21s. royal with Proofs:—*An Account of the Ophthalmia*, which has appeared in England, since the Return of the Egyptian Expedition; by JOHN VETCH, M. D.:—*A work on Practical Electricity and Galvanism*; by Mr. CUTBERTSON:—*Anecdotes of Literature and Scarce Books*; in 2 vols.; by the Rev. Mr. BALOE:—An entire edition, in 4 vols. 8vo., of the *Works, literary, moral, and medical, of the late Dr. PARCIVAL*; with *Memoirs of his Life*, by his Son:—*A work on the Climate of Great Britain*; containing an Enquiry into the Changes which it has undergone, with the Means of arresting their progress, and counteracting their effects; in 1 vol. 8vo.; by JOHN WILLIAMS, Esq.:—*The Leading Characteristics of the Diseases of Horses*; in 1 vol. 4to.; by Mr. SHIPP, Veterinary Surgeon to the 25d Light Dragoons:—*A View of the Mineralogy, Fisheries, Agriculture, Manufactures, &c. of the Isle of Arran*; by the Rev. JAMES HEADRICK.

The Booksellers have undertaken an elegant and uniform *Collection of the best English Poets*, including *Translations from the most celebrated Greek and Roman Writers*; and accompanied by the choicest *British Prose Classics*. Each volume will be embellished with a Descriptive Plate, and Vignette Title. The whole is intended to form a comprehensive Library of English Literature, in a convenient size and at a small expence. The series begins with Thomson's *Seasons*, Hawkesworth's *Telemachus*, and Junius's *Letters*.

JOHN PYCHES, Esq. M. P. for Sudbury, has been many years employed on a *Dictionary of the English Language*, upon

a very extensive scale. The first Number is now in the Press.

The M. S. of the last volume of WASHINGTON's *Life* being arrived in this country, the 4to. edition of that volume will appear about the 10th of Nov. and the 8vo. about the 20th.

A PUBLIC LIBRARY is about to be formed, for the accommodation of those persons who inhabit the Borough and its neighbouring hamlets, called the Surry Library Institution. The primary object will be to collect all the best English works of the past and present day. The books will be circulatory to subscribers, at their own houses; and the library will be open for resort and reference. Newspapers, magazines, popular pamphlets, &c. will be amply provided. The price of Shares to a limited number of early subscribers, will be 6 guineas, with an annual contribution of two guineas. The situation of the Library will be chosen as central as possible to Southwark, and the villages near it. At present, Newington Causeway is thought of, as the most eligible spot. The government will be vested in open Committees, to be held quarterly;—the ostensible and financial management, in the President, the Vice President, the Treasurer, and the Trustees. The first President is Lord Grantley; and the Vice Presidents consist of the County and Borough Members, Lord Leslie, and Robert Barclay, Esq. The shares are to be proprietary; also inheritable, devisable, and transferable.

It is the natural and common practice of persons who are run away with in open carriages, to jump out often from the side. If the vehicle is going at the rate of 15 or 16 miles an hour, the violence, with which a person thus leaping out at the side will come to the ground, will be nearly double of that which would follow a leap from it when standing still; whereas, if he leaped from the back instead of the side, the direction of his leap counteracting the impulse given to his body by the carriage, he would come to the ground with about the same force as he would in a leap from it while standing still. He must take care, however, to throw himself forward, or he will fall on his back when he makes the ground. See Nicholson's Journal. No. 61, pp. 135, 136.

A plan will be submitted to parliament, in the ensuing Session, calculated to restore the respectability and dignity of the Medical Profession. It details the qualification of all persons to be hereafter admitted to practise as Physicians, Surgeons, Apothecaries, or Midwives; or to follow the



business of Chemist or Druggist. The Committee for carrying the plan into effect, are among the most eminent in the profession.

#### SWITZERLAND.

On Tuesday, the 2d of September, the Knippenbühl Rock, which formed the summit of Mount Rosenberg, in the Canton of Schwitz, in Switzerland, was suddenly detached, and carried with it a great portion of the Mountain. This tremendous body rolled down into the valley, which separates the Lake of Zug from that of Lauwertz; and filled up about a fourth part of the latter Lake; destroying four whole villages, and part of several others. Upwards of a thousand persons lost their lives; and only thirty remain alive out of the population of the whole district where this disaster happened. General Psyller predicted this calamity, 20 years since, from the knowledge which he had of the Mountain.

#### DENMARK.

A *Danish Dictionary*, on a plan similar to that of the *Dictionnaire de l'Académie Française*, which is intended to fix the orthography and form the standard of the language, has been for some time in the hands of the most distinguished literati of the country, and is now in some degree of forwardness. It is undertaken at the expence, and conducted under the direction, of the Royal Danish Society of Sciences.

#### RUSSIA.

Capt. KRUSENSTERN, in a long voyage of discovery undertaken by order of Government, preserved the water sweet during the whole voyage, by charring the inside of the water casks.

#### GREECE.

Two Greeks, the brothers ZOZIMA, are applying part of their fortune toward a new edition of the ancient Greek Classics, from Homer down to the time of the Ptolemies, under the superintendence of their countryman Coray. This collection, which is to be printed by Didot, is intended for such of their countrymen as wish to learn the ancient language of their forefathers; and will be delivered gratis in Greece to diligent scholars and active teachers.

#### EAST INDIES.

The Literary Society of Bombay, of which Sir JAMES MACKINTOSH is President, will shortly publish a volume of Transactions.

The College at Fort William in Bengal, we are happy to observe, still subsists and flourishes. On the 3d of March last, the annual examination and public disputations took place, before the Governor General Sir GEORGE BARLOW. The disputations were in Persian, and the declamations in Mahrattah, Hindoostanee, and Arabic. A degree of honour was conferred on this occasion on Messrs. Christian, Dorin, Ewer, Newnham and Parry, and prizes and medals to these gentlemen, and to Messrs. Wilberforce Bird, Beckford Gordon, Chapman, and Walpole, all of whom were leaving College. Honorary rewards were presented at the same time to Messrs. Romney, Clark, Halhed, Brown, and Ellis, remaining in College. Some of the prizes conferred were of considerable value. Mr. CHRISTIAN, as first in Hindoostanee, received a Medal and 1500 Rupees, as first in Persian writing, a medal and 1000 Rupees, as second in Persian, a medal and 1000 Rupees, and as first in Bengalee, a medal and 1000 Rupees; Mr. DORIN, as second in Hindoostanee, a Medal and 1000 Rupees, as first in Persian, a Medal and 1500 Rupees, for an English Composition, a Medal and 1000 Rupees, and for classical knowledge, a reward of books; Mr. BIRD, as first in the knowledge of Indian Laws and Regulations, a Medal and 1000 Rupees, as first in Nagree writing a Medal and 500 Rupees, for an English composition, a Medal and 1000 Rupees, besides very considerable rewards to others.

After the distribution of the prizes the Governor General delivered a speech of considerable length, in which he expatiated on the advantages which had been, and were still likely to be, derived to the British Empire in India from this College, principally as it respects the study of the oriental languages; and stated his opinion that the East India seminary instituted in England, so far from injuring, will be of advantage to it. He intimated also that in the distribution of appointments, attention would be paid by the Government to the literary acquirements of the students. It appears from this Speech, that various literary works have been published under the auspices of the College, during the last year, of these the principal is an elementary analysis of the laws and regulations for the Government of British India, by J. H. HARRINGTON, Esq. one of the Judges, and professor of that branch of Science. There are likewise in the press, a Hindoostanee Dictionary; a general His-

tory of the Hindoos, and a review of the manners and customs of the Hindoos, the two last by learned natives attached to the College. It also appears that Mr. W. LUMSDEN is engaged in a new Grammar of the Persian Language; and that Mr. CAREY and the other Baptist Missionaries have undertaken the translation, under the

patronage of the Asiatic Society, of some of the most ancient and authentic works of literature in the Shancrit. A descriptive Catalogue of the books found in Tippoe Sultaun's library, has been completed by Captain CHARLES STEWART, and will be published in England.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

A SERMON preached at Holyrood Church, Southampton, on Sunday, August 10, 1806, on the Duty of Humanity towards the Irrational Part of the Creation; by the Rev. Charles Sluch Hawtrey, A. B. 1s.

Salvation by Christ alone, a Sermon preached at Orange Street Chapel, Portsea, July 13th, 1806, by James Churchill, Ongar, Essex. 6d.

A Charge delivered to the Clergy of the Diocese of Rochester, and published at their Request; by John Law, D.D. Archdeacon of Rochester. 1s. 6d.

A plain and Affectionate Address to the Parishioners of St. Martin's and All-Saints in Leicester, from the Rev. Thomas Vaughan, A.M. 1s. 6d.

Jewish Prophecy the sole Criterion to distinguish between genuine and spurious Scripture, a Discourse, by Francis Stone. 1s. 6d.

A Sermon occasioned by the Circumstances of the glorious and decisive Victory of Trafalgar, and delivered on board his Majesty's Ship Britannia, at Sea, on Sunday, November 3, 1805; by Laurence Halloran, D.D. 2s. 6d.

Thornton Abbey; a Series of Letters on Religious Subjects; with a Recommendatory Preface; by Mr. Andrew Fuller. 3 vols. 12mo. 12s. extra-boards.

Instruction and Consolation to the Aged, the Sick, and the Dying; extracted from the Works of Richard Baxter: being a Sequel to the Rev. Adam Clarke's Abridgment of his Christian Directory. 12mo. 2s.

### MISCELLANEOUS.

Memoirs of the Life of the Right Honourable Charles James Fox. 2s. 6d.

The Life of Dr. Priestley, by his Son, and an Account of his Writings and Opinions, by Mr. T. Cooper. 8vo. 9s.

Dissertations on Man, Philosophical, Physiological, and Political, in Answer to Mr. Malthus's "Essay on the Principle of Population;" by J. Jarrold, M.D. 8vo. 10s. 6d. boards.

Signs of the Times, a Dialogue in Verse. 1s. 6d.

Travels from Buenos Ayres across the Continent of South America, by Potosi to Lima, performed in the Year 1790 and 1791, being the latest Travels through those Countries: with copious Notes by the Translator, containing authentic Descriptions of all the Spanish Possessions in South America, drawn from the best and best Authorities. By Anthony Zacharias Helms, formerly Director of the Mines near Cracow, in Poland, and late Director of the Mines and of the Process of Amalgamation in Peru, small octavo. 6s.

*The Religious Intelligence is deferred for want of room.*

## VIEW OF PUBLIC AFFAIRS.

### GENERAL ELECTION.

THE unexpected dissolution of parliament has induced us to postpone the notices which it was our intention to have given respecting the life and character of Mr. Fox, and to fill the space which these would

have occupied, with reflections more immediately adapted to the present state of the kingdom, and which, if deferred, would probably come too late to be of use to any of our readers. While we deplore the evils usually attendant on general elec-



tions, we contemplate with much satisfaction the conciliating intercourse which they produce between the different ranks in society; by which the poor are made to feel the idea of political importance, and the rich are obliged to solicit and receive the possession of their darling object at the hand of their dependents. None perhaps but they who have been eye-witnesses of the effect wrought on the human mind by the uninterrupted consciousness of dignity, power, and wealth; or by the unvaried sense of poverty, weakness, and depression, can duly estimate the beneficial effect of these periodical communications.

For this remark we are indebted to an excellent writer, who has enriched the world with several valuable publications, and among the rest, with "An Enquiry into the Duties of Men in the higher and middle Classes of Society in Great Britain." This work we recommend to the serious perusal of all who wish to attain just views of their civil and social obligations. But the part with which we are more immediately concerned at the present moment, is that which respects the duties both of candidates for seats in the House of Commons, and of those who are entrusted by the constitution with the right of electing them.

And here we trust we shall be excused by the author to whom we have alluded, if we lay before our readers a brief abstract of this portion of his work, as more likely to answer the purpose which we have in view, than any thing we could ourselves hope to furnish, even if it were not called for on the spur of the occasion.

A member of the House of Commons then, in order to be fit for that situation, should possess an accurate knowledge of the natural rights of men, and the just foundations of civil government; of the British constitution; of the principles of finance and of commerce; of foreign politics and connections; and of internal police. He should also be

characterized by patient industry, inflexible integrity, abhorrence of party spirit, watchfulness against the allurements likely to produce it, care to guard against prejudice, together with an earnest zeal to promote the good of this country and of mankind, by public exertions and private example.

It is the first duty of every candidate for a seat in parliament, to consider, whether he actually and fairly possesses that pecuniary qualification which the spirit of the law requires, the evasive methods which are sometimes practised to satisfy the letter of the law on this subject being wholly unjustifiable. Having ascertained this point, let him seriously and impartially investigate his motives for becoming a candidate. And even if he should find that he is not actuated by ambition, pride, or any selfish passion, but by a desire to promote the public good; still he is bound to weigh against the services which he may hope to render to his country, the various evils of a contested election, if a contest is to be apprehended, both as they respect himself and the electors; the comparative good which his antagonist might be capable of effecting; and the temptations to which he may be exposed in the event, both of defeat and of success.

In all his declarations to the electors, whether public or private, a conscientious candidate will strictly follow the dictates of honesty, and be content with the language of truth. He will conform, not merely to the letter, but to the spirit of every existing law respecting elections. He will not use either promises or menaces to procure votes. He will not employ *superfluous* agents with the view of gaining, by this indirect bribe, the votes of the persons employed. And whatever he would not openly do himself, he will not do in secret, or through the medium of others. He will not sanction by his connivance any improper expences, or any indefensible proceedings, on the part of his ad-

herents ; on the contrary, he will protest beforehand against them, and make known his determination (a determination to which he ought resolutely to adhere) not to repay any illegal disbursements. He will avail himself of no unfair advantages, discountenance every kind of tumult, and all calumny, illiberality or rancour. He who acts this sincere and upright part, may hear the folly of his conduct lamented by his friends and derided by his enemies, and may lose some votes by it. He may however gain more. If not, it is better to act conscientiously and lose the day, than to gain it by acting otherwise. The main business of every man is to obtain the approbation of his Maker. To this end it is necessary that in all his conduct he should be pure, upright, and sincere : it is not necessary that he should be a member of the House of Commons. When the contest is over, on whatever side the victory falls, he will strive to extinguish in himself and his friends the spirit of party, and the resentments which opposition is apt to kindle. He will also beware that no local custom, no inadvertence on his part, no persuasion on the part of others, shall lead him to remunerate his voters in any way contrary to the actual intention of the laws.

With respect to the practice of purchasing a seat in parliament at a stipulated price, it appears to be altogether unjustifiable. It may not fall within the letter of the law, but it is in truth a flagrant act of bribery. As for him who accepts a seat from a person who, by burgage tenures or other means, can command it, under an engagement to vote as his patron shall prescribe ; if there be any such, let not his situation be compared with that of an African slave. The latter is a slave by constraint, and would be disgraced by the comparison.

The information which a candidate gives to his constituents, respecting his leading political principles, ought to be clear, accurate,

and full. With respect to particular measures, however, he ought to express, in general, only his present conviction, reserving to himself the liberty of voting as conscience shall prescribe at the time. Neither ought he to pledge himself to conform to the instructions of his constituents. For a member of the House of Commons is to consider himself not as the mere deputy of those who send him thither, but as the joint representative of the whole people of Great Britain ; and he is to be actuated in his decisions by a view to the welfare of the whole empire, and not to the interests of a small section of it. Were the principle of obedience to the instructions of constituents established, the improper influence against which it is pretended that such a system would guard, would only be exercised in another place ; not on persons in conspicuous stations, invested with responsibility, possessing ample means of intelligence, impelled by pride and love of reputation at least, if not by higher motives, to keep themselves pure, and little exposed to be hurried away by sudden phrenzy ; but on agents obscure, irresponsible, servile ignorant, and unstable. The country would exhibit the picture of a perpetual general election. Besides, the petty and corrupt electors of venal boroughs might thus obtain a ruinous preponderance in the national councils, while the weight and dignity of the House of Commons would be taken away. The same pains would no longer be taken to acquire political knowledge. The borough demagogue, and not the member of parliament, would be the man of importance. The public speaker, abandoning the House of Commons, would fly to the popular meeting, and there call his uninformed auditors to decide on the most intricate proceedings of government, and the most complicated charges of delinquency. The confusion and ruin which would follow the adoption of such a system are obvious. At the same time it is the



right of electors to communicate to their representatives their opinion of public measures, and on an important occasion it is their duty to do so. But still while a representative pays the utmost respect to such a communication, he ought to decide according to the best judgment which he himself can form.

The expensiveness of elections is another evil which should be guarded against, because it tends to confine within narrow limits the choice of the electors; to transfer the right of election from the electors at large, to combinations of peers, or other rich men, or to a corrupt ministry, or by means of large subscriptions to the leading political parties of the day; to take away responsibility from members of parliament, and to render venality familiar to them; to enable men enriched by the plunder of distant regions, to introduce into parliament a band of adherents, by whose aid they may elude justice, and thus encourage rapacity; and to support factions, by increasing the number of needy members, who are peculiarly indisposed by their former affluence to brook the pressure of contracted circumstances. Many a victorious candidate, when he enters the House of Commons,

—Stands as one escaped from cruel  
fight,

Sore toiled, his riven arms to havoc hewn,  
And cloudy in aspect;

and is under strong temptations to grasp at any remedy which promises to restore him to his former vigour. In private life the effects of the expensiveness of elections are no less injurious. Irritation leading to rooted animosity and hereditary purposes of retaliation and revenge; the misery of embarrassed circumstances; a diminution of domestic comforts; the education and settlement of children contracted; the humiliation of retrenchment; the various ruinous expedients adopted to conceal poverty; are some of its consequences to the candidate. But

its influence extends much farther. It promotes almost every kind of vice; supplies the materials of drunkenness with all its attendant evils; familiarizes the lower classes to profligacy and riot; injures commerce by encouraging idleness and intemperance; injures the national strength by ruining the health and morals of the subject; and injures the constitution, by extinguishing public spirit and virtuous principles, and by preventing good men from coming forward as candidates: and in all these ways it preys on the welfare, and endangers the stability of the empire.

What has been said above, is more immediately addressed to members of parliament; although electors will find much of it applicable to themselves. It remains however to say a few words on the peculiar duties of the latter class. The elective franchise is a trust conferred for purposes of general utility, and to be employed with a view to that object. An elector who feels this will be determined in giving his vote, not by private friendship, by party spirit, by family attachments, or by selfish views; but by an upright regard to the state of public affairs, and to the abilities, but above all, to the integrity of the candidate. He is bound, in endeavouring to influence the votes of others, to employ only argument and honest persuasion, and not to force by menaces, either his tenants or his tradesmen to vote agreeably to his wishes. He is to take no unjustifiable step, either before or during the election, to strengthen the interest of the person whom he espouses, either by underhand treating, by bearing a part in evasions on the score of bribery, exciting delusive expectations, or employing artifice and stratagem. He is to strive to repress all mobbing, drunkenness, and vice, and to discountenance all unfair proceedings, as well as all abuse and calumny. And he is to employ his influence with the candidate in preventing him from per-

sisting with unavailing obstinacy in a hopeless contest.

But there still remain one or two points on which we deem it the duty of electors to be satisfied, previously to their bestowing their support on any candidate. That all the Members returned to the House of Commons should be men of christian principles is perhaps hardly to be expected; but surely when an Elector is called to chuse between a man who disregards the laws and institutions of Christ, and one who respects them, no differences with regard to petty questions of ephemeral policy, ought to bias his vote. How much less ought the influence of such questions to be felt in cases where the candidate on one side has spread far and wide the poison of a profligate example, and is opposed by one who is cordially attached to the cause of morality and true religion? This also may be expected from Electors calling themselves Christians, that they should return no man to parliament who is so hostile to religion as to be unwilling to discountenance by his vote those encroachments on the sanctity of the Sabbath, by marking it out as a day for military exercise, which have already produced such pernicious effects on the moral habits of the people. (See our No. for April last, p. 257.)

One word more. The Slave trade still subsists and flourishes under the national sanction. We do not mean to enter largely on this point at present. Those of our readers, we trust there are none such, who remain unaffected by the *damning* proofs, which we have produced in various parts of our work, of the dreadful enormity of this trade in blood, are not likely to feel the force of any appeal which we could now make to their feelings. If they have perused with indifference the recorded horrors to which this trade gives birth; if they have beheld without compunction or remorse "the oppression, rapine, conflagration, murder, and massacre

which it produces in Africa; the disruption of those innumerable ties by which its sixty thousand annual victims were bound to their native soil; the various horrors of the middle passage; the sale of our fellow creatures like herds of cattle; their destination to a hopeless interminable bondage in a foreign land, where they are exposed to every species of indignity, reduced to the level of the brute creation, worked under the impulse of the lash of the cart-whip, denied in many cases a sufficiency of food, till the same race which is so prolific at home, requires a constant accession of new labourers to maintain its wasted numbers\*:" if they have beheld all this, (we repeat it), without compunction or remorse, what hope can now remain of impressing their minds with the ideas which we entertain of the supreme importance of the subject? To those, however, whose feelings upon it respond to our own, and we trust that all our readers are of that number, we would say, that as far as the extinction of this nefarious traffic is concerned, the present crisis is most momentous. A noble opportunity of extinguishing it is now afforded to the Electors of the United Kingdom. If that opportunity should be lost through their indifference to the loud and urgent claims of religion, of justice, and of humanity, the guilt which will attend the prolongation, perhaps for ages, of this gigantic evil, will become properly their own. Its continuance will not be the crime of the Legislature solely, but of the nation at large: and this will be the case in a more aggravated degree, since the present Government

\* For another view of the cumulative proofs which support this statement, we refer our readers to a work just published by Phillips and Fardon, and sold also by Hatchard, entitled Substance of Debates on the Slave Trade, in both houses of parliament, on the 10th and 24th June, 1806, with notes. Price 2s.



are cordially disposed to abolish this cruel commerce, and only want the general concurrence of the members who shall now be returned, to render their intentions effectual. We will now conclude this address, with inserting an exact copy of a Caution addressed to the Electors of Great Britain and Ireland, which appeared in the Times of the 23d inst. and which we think peculiarly seasonable.

A CAUTION TO THE ELECTORS OF GREAT BRITAIN AND IRELAND.

*The Friends of the ABOLITION OF THE SLAVE TRADE in every part of the Empire are earnestly cautioned against pledging their Votes to any Candidate who has shewn himself disposed to support the impious traffic in our fellow-creatures, the natives of Africa; or who will not declare his decided hostility to that traffic. Can any Candidate be fit to legislate for a great and free Nation, who possesses neither justice nor fellow-feeling sufficient to induce him to vote for the extinction of so enormous an evil? And will not every Elector who engages to support such a Candidate become chargeable with a large share of the guilt which attaches to the British nation, whilst this trade of iniquity and blood is continued?*

CONTINENTAL INTELLIGENCE.

Prussia has given to the world her reasons for arming against France, in a long manifesto, which can be considered in no other light than as a declaration of war. It is drawn up in a manner which must be so wounding to the feelings of Bonaparte, that it is impossible to suppose that there can remain the smallest chance of reconciliation. The politics of France, it is affirmed, have been the scourge of humanity for fifteen years. An insatiable ambition is still the ruling passion of that government which uses arms and treaties with the same views of lawless aggression. The forcible imposition of a constitution on Holland and Switzerland; the invasion of Hanover in profound peace, and in contempt of solemn treaties; the violation of the German territory by the seizure and subsequent murder of the Duke D'Enghien (Germany, it is added has not yet avenged

his death); the usurpation of the crown of Italy; the incorporation of Genoa with France; the exaction of a large sum of money from Portugal; the insulting menaces of the Moniteur; the seizure of Sir George Rumbold; the forced loans imposed on the Hanse Towns; the violation of the territory of Anspach; the unjustifiable proceedings of Bonaparte after the battle of Austerlitz with respect to Hanover, Cleves, Wesel, &c.; the injurious constraint put upon Prussia of forcing her, on pain of war, to declare, that she took possession of Hanover, not provisionally but in perpetuity, and also to shut her ports against Great Britain; the overthrow of the Germanic constitution, the extinction of the imperial power, and the placing Bavaria and thirty other princes under the tutelage of France; the spoliation of the Prince of Orange; Murat's violent occupation of Essen, Werden and Elten; the no less violent annexation of Wesel to France; the seizure of Ragusa, Gradiska, and Aquileia; the attempt to seduce the elector of Hesse from Prussia; the perfidious conduct of Bonaparte towards Prussia in the course of his negotiations with Russia and Great Britain; the continuance of the French armies in Germany; the assumption of the power of sovereignty, and the establishment of military tribunals in independent states, protected by Prussia, together with many other indications of hostility to that country, are detailed with a minute fidelity, and with all the aggravating circumstances of bad faith, shameless perfidy, and mortifying indignity, by which they had been accompanied; and are contrasted with the accommodating forbearance and fidelity towards France of the Prussian government. No man can read this paper without a thorough conviction that to maintain the relations of peace and amity with Bonaparte is hopeless. They will be maintained no longer than it suits his convenience. Prussia now pays dearly for her short sighted policy, which led her vainly to indulge the expectation, that by a system of neutrality and friendly concession, she should attach to her interests the ruler of France. She only excited his cupidity by her concessions; while by her neutrality she left him free to break down those barriers on which her own security depended. We greatly fear that the same timid, irresolute, ruinous policy will now be pursued by Austria; and that instead of burying all past grounds of distrust, and at once ranging herself on the side of Prussia, she will hesitate till the fatal blow is struck, which

will annihilate the remains of her former greatness, and render vain every future effort to resist the overwhelming torrent of French ambition.

The manifesto closes with the following passage.

"The motives which induce his Majesty to take up arms are not to satisfy his resentments, to increase his power, or to render a nation uneasy which he shall always esteem, as long as it confines itself to its just and natural interest; but to avert from his kingdom the fate which was preparing for it; to preserve to the people of Frederick, their independence and their glory; to rescue unfortunate Germany from the yoke by which it is oppressed, and to bring about a safe and honourable peace. The day on which he shall effect this will be the proudest of his life. The events of the war which is now beginning, are in the disposal of Supreme Wisdom. His Majesty leaves it to others to indulge in premature exultation and gratuitous insult, as he has for a long time allowed them the miserable satisfaction arising from unjust invectives. He leads to an honourable combat an army worthy of its former glory. He reigns over a people of whom he may be proud; and while he is ready to shed his blood for them, he knows what he may expect from their energy and affection. Princes, the honour of the German name, who can confide in his gratitude and honour; and who, fighting by his side, are not dubious of victory, have joined their banners with his; and a Sovereign who adorns with his virtues one of the first thrones in the world, is penetrated with the justice of his cause. Every where his arms are blessed by the voice of the people, and even where they are silent from fear, their impatience is the greater. With so many motives to be conscious of her strength, Prussia may well be permitted continually to confide in her high destiny."

A Russian manifesto has also made its appearance, in which the Emperor Alexander declares his determination, if no lasting peace can be obtained with France, to proceed to extremities, with a view to "secure the general safety, the preservation of our allies, and the dignity of our empire."

These declarations on the part of the allied powers have been followed by more efficient measures. On the 6th instant the Prussian armies, to which the Saxon forces have joined themselves, were extended in a line running nearly east and west, with their centre at Erfurt in Sax-

ony. Their number is estimated at 150,000. The French in very large force had assembled on the northern frontier of Franconia and were concentrated within about forty miles of the Prussian line. Of the advance of the Russian forces, no certain account has been received. Reports states, that two armies of 50,000 men each had crossed the Oder, and were in full march to the scene of action. It is much to be feared however, that they will again be too late to assist in sustaining the first shock of the French troops. A decisive action must ere this time have taken place between the hostile armies. Bonaparte left Paris about the end of last month, to place himself again at the head of his troops, and we may fairly conclude that he will not delay offensive measures a single moment after he is prepared to commence them.

What part Sweden will act on this occasion is not known. Denmark preserves her neutrality: and that of Hesse is acknowledged both by France and Prussia.

Since writing the above, accounts have been received (28 Oct.) of the hostile armies having been engaged for three successive days, 12th, 13th, and 14th instant, with various success. The issue on the whole appears to have been most disastrous to the Prussians. The brother of the king of Prussia has been killed, and the Duke of Brunswick, the generalissimo of the Prussian armies, wounded. Great slaughter also said to have taken place on both sides. It is impossible to introduce at this late period of the month, any details respecting the success of the French. It clearly appears that Saxony was in their power, and that they had got between the Prussian armies and Berlin. It is to be feared that the Prussians have no *corps de reserve* capable of arresting their progress. The Russians are reported to have entered South Prussia, but too late, we fear, to be of much use.

\* Calabria, it appears, has been evacuated by the British troops; and is reported to have become the scene of dreadful excesses in the warfare which still continues to be carried on between the French troops and the peasantry.

#### MALTA.

We are happy to state that the loss occasioned by the explosion which happened on the 18th July, is less than was at first apprehended. Instead of 1300 persons who were said in our last to have perished, the number is now estimated at 240.



## GREAT BRITAIN.

## DOMESTIC INTELLIGENCE.

We have already adverted to the dissolution of parliament. It took place on the 24th instant. The writs are returnable on the 15th December. This event was preceded by a declaration on the part of his Majesty calculated to unite all hearts in the support of his government, and the maintenance of the just and necessary war in which we are engaged. It gives a perspicuous and dignified account of the commencement, progress, and termination of the late negotiations with the French government, which, it now appears, originated in an offer made by that government to treat for peace on the basis of actual possession, with an assurance of the restoration of Hanover. To this basis however Bonaparte did not adhere. On the contrary he conducted the negotiation with such versatility and bad faith that in the course of it orders were several times sent to recal Lord Lauderdale. These were as often suspended in consequence of fresh concessions, which concessions however were always retracted, till at last it became necessary to terminate the negotiation. It appears from this declaration, that one of the uses which Bonaparte's surreptitious treaty with Russia was intended to answer, was to induce our government to conclude a separate and dishonourable peace. The declaration, which is framed with considerable ability, concludes in terms which cannot fail to carry conviction to every British bosom.

"It is with heartfelt concern that his Majesty contemplates the continuance of those evils always inseparable from a state of war; but it is with his enemies that this awful responsibility rests; and for the issue of the contest his Majesty trusts, with confidence, to the justice of his cause; to the resources and bravery of his people; to the fidelity of his Allies; and, above all, to the protection and support of the Divine Providence.

"In contributing to the great efforts which such a contest must unavoidably require, his faithful and affectionate subjects will not forget that all their dearest interests are at stake; that no sacrifices they can be called upon to make, are to be compared with the certain disgrace and ruin of yielding to the injurious pretensions of the enemy; that with the inviolable maintenance of the

good faith and public honour of their country, its prosperity, its strength, and its independence, are essentially connected; and that, in asserting the rights, and upholding the dignity of the British Empire, they defend the most powerful bulwark of the liberties of mankind."

The final recal of Lord Lauderdale was announced at the Royal Exchange and at Lloyd's on the 9th instant, at four o'clock. No sooner was it known than there was one general acclamation of congratulation and joy. The general sense of the great mercantile body of the metropolis seemed to be that peace in the spirit of peace being utterly hopeless, the rupture of the negotiation was a duty which we owed to ourselves and to our allies. The public funds fell about 3 per cent.

It is understood that the differences between this country and Prussia, are in a train of adjustment. With Hamburgh our commercial relations have resumed their ancient course.

Mr. TIERNEY has been appointed president of the Board of Control for India.

Dr. Cleaver, Bishop of Bangor has been appointed Bishop of St. Asaph, in the room of Dr. Horsley, deceased.

Lord PERCY, son of the Duke of Northumberland, was returned to parliament for the City of Westminster in the room of Mr. Fox deceased. No contest took place, although great pains were taken by some of the Electors to excite one. Pressing invitations were sent to Sir Francis Burdett, Mr. Whitbread, and others, but they were refused.

## NAVAL INTELLIGENCE.

On the 25th September, Sir Samuel Hood's squadron fell in with five large French frigates and two corvettes which had come out of Rochefort. One frigate and the corvettes escaped. The other four were taken after an obstinate resistance, during which we had nine men killed and 32 wounded. Sir Samuel Hood lost an arm. The captured frigates are fine new vessels, carrying 44 guns each, and having on board, including soldiers, 650 men.

On the 27th September, the French frigate *Le President*, of 44 guns and 330 men, one of the squadron which had swept the African coast in January last,

was captured as she was returning to Port, by Admiral Louis.

A Spanish frigate and ten gun boats were attacked by two English frigates on the 24th of August, within two leagues of the Havannah, in the Island of Cuba. The frigate and gun boats were supported by the batteries on shore. In the end, however, two of the gun boats were blown up, five sunk, and three driven on shore; the batteries were silenced, and the frigate taken. It is said that half a million of dollars were found on board.

Our homeward bound Jamaica fleet encountered a dreadful storm on the coast of America about the end of August; by which the ships were dispersed, and it is feared many have been lost. A part of the convoy is arrived.

In the same storm Sir R. Strachan's squadron suffered severely, as did also that of Willaumez of which he was in pursuit. A ship of the line belonging to the latter, has been destroyed on the coast of America, and it is expected that the rest will be met with.

An attack, by way of experiment, has been made on Boulogne harbour. A number of boats provided with inflammable arrows were sent in during the night, and commenced a discharge which lasted for half an hour. The effect is not very precisely known; but it is reported to have been such as affords reason to believe that the destruction of the flotilla is an attainable object.

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## DEATHS.

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Aged 66, the Rev. JOHN HUTTON, vicar of Burton in Kendal, Westmoreland.

In his 43d year, the Rev. JOHN WEATHERHEAD, curate of Hurstmonceux, Sussex, and late of St. John's college, Cambridge.

Near Stayley-bridge, co. Lancaster, in his 35th year, the Rev. JOHN KENWORTHY, curate of that place.

Aged 60, the Rev. Mr. EWEN, of Raydon, near Southwold.

At Pontefract, in Yorkshire, the Rev. JAMES BINDLESS, M. A. of Queen's college, Oxford, and master of the King's school at Pontefract.

At East Harsley, the Rev. J. STEELE, curate thereof, and master of the grammar-school there.

At Fleet, co. Lincoln, the Rev. J. ASHLEY, rector of that parish.

At Petworth, the Rev. THOMAS VERNON, rector of Sutton, Sussex, and of Penselwood, Somerset.

In his 73d year, the Rev. JOHN PHELPS, rector of Christon, near Axbridge, Somerset.

At Richmond, Surrey, advanced in age, the Rev. WILLIAM AFFLECK, rector of North Luffenham, co. Rutland, and vicar of Potton, co. Bedford.

At his rectorial-house at St. Mary-at-Hill, London, aged about 63, the Rev. JOHN BRAND, M. A. rector of the united parishes of St. Mary-Hill and St. Andrew Hubbard, in the city of London, and resident secretary of the Society of Antiquaries.

Suddenly, of apoplexy, as he was walking in Fleet Street, aged 50, Captain JOSEPH TURNER, a master and commander of the Royal Navy.

Aged 72, BENJAMIN BELL, Esq. surgeon in Edinburgh, and author of several valuable works in surgery.

At Barbadoes, aged 50, on the day which had been appointed for the swearing him in as president and commander in chief of that island, the Hon. JN. INCE.

Found dead in the road, near to his close gate, Mr. DAWSON, a reputable farmer, of Flintham, co. Lincoln. He had been to fetch a horse, from which he is supposed to have received a kick, which occasioned his death.

Burnt to death, in consequence of her clothes taking fire by setting too near it, aged six years, a daughter of ——— North, of Mill-lane, Coventry.

Scalded to death, by falling into a copper of boiling water, aged eight years, a son of Robert Swan, Esq. of Morton, near Gainsborough, co. Lincoln.

Drowned, while endeavouring to moor his father's boat, aged nine years, a son of ——— Templeman, a waterman at Arundel-stairs, Strand.

Drowned, while bathing in the river Kennet, aged 19, JOSEPH, son of the Rev. James Bicheno, of Newbury, Berks.

In his 50th year, in consequence of a fall from his gig in returning to his seat at Wymbury, THOMAS LOCKYER, Esq. an opulent merchant of Plymouth.

A fine boy, 18 months old, the son of a



Mr. Fletcher, of Gateshead, having been put to bed, a candle was left burning on the floor, which, by some accident, soon afterwards caught the bed-clothes, and the infant was burnt to death.

Almost suddenly, as he was about to bathe in the Humber, into which he had walked up to his middle, aged 17, THOMAS, son of Mr. JOYES, harbour-master of Hull, a fine young man.

In Norfolk, in consequence of the accident which recently happened to him (a fall from his horse) Sir JACOB-HENRY ASTLEY, bart. M. P. for that county.

At Bury St. Edmund's, Suffolk, in her 62d year, SUSANNA-MARIA, the wife of the Rev. Frederick Barnwell, of Caius-college, Cambridge.

Sept. 20. Died suddenly of a nervous colic, in the 40th year of his age, His Serene Highness the Hereditary Prince of BRUNSWICK.

Oct. 2. Miss CHOLMONDELEY. This lady was travelling in a Barouche with the Princess of Wales and Lady Sheffield, when the carriage, in turning a corner, was upset. Miss Cholmondeley was thrown against a tree, with such violence, as to be killed on the spot. Her Royal Highness and Lady Sheffield were likewise thrown out. Her Royal Highness received some slight bruises, but Lady Sheffield was not hurt at all.

Oct. 3. At Brighton, Dr. HORSLEY, Bishop of St. Asaph, in his 70th year.

Mr. PALM, a bookseller of Nuremberg. He was dragged from his house at Brannau and there tried, and shot by the sentence of a French military commission, for vending in the way of his trade, a publication containing some free remarks on the French government. He steadily refused to betray the author of the work. This foul murder, for Palm was not a French subject, and he had violated no existing law, has excited general indignation. He has left a wife and five children, for whom a considerable subscription is raising in this country.

Oct. 8. Miss SARAH SINGLETON, Bernard Street, Russel Square.

Mr. FARMER, Bailiff to Lady Webster of Battle Abbey, Sussex. Returning from Pevensy fair, he agreed, for a trifling wager, to ride a race along the road with a neighbour; in the course of which he was thrown from his horse into a ditch, and was so terribly hurt, that he languished for two days and died, without having uttered a syllable.

Suddenly, at Wakefield House, near North Shields, GEORGE WAKEFIELD, Esq. a partner in the Northumberland Bank. On the Wednesday preceding his death he was confirmed by the Bishop, with his children, in St. Nicholas' Church, Newcastle, having recently left the society of quakers, and joined the established Church.

Killed by a flash of lightning while driving a waggon between Tefnont and Philmark, T. HOOPER, carter to Mr. King, of Stourton, Wilts.

At Ramsgate, an officer of the Royal Perth Militia, Captain BARCLAY, walking up High Street holding the hand of his nephew, a fine boy of eight years of age, the boy let go his hold, slipped off the kerbstone, and fell into the carriage road at the instant a coach was passing, which went over his chest and killed him on the spot.

At Acton Church Mr. WELLALL, who has for many years officiated as parish clerk, at the commencement of divine service dropped from his seat, and instantly expired.

In her 38th year, after attending divine service twice, and receiving the sacrament, Miss BOWER, of Bradford, Yorkshire. Half an hour before her death she read prayers in her family, and at that time enjoyed her usual good state of health.

At Lewes, Sussex, in the prime of life, in consequence of having been thrown out of his chaise, and breaking his leg, on the last day of Lewes races, JOHN ADDAMS, Esq. of Rotherhithe.

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## ANSWERS TO CORRESPONDENTS.

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T. C.; S. P.; and A MEMBER OF THE CHURCH OF ENGLAND will appear.

No insertions can be made in the List of New Publications that are not sent before the 15th of the Month.

L. D—c—b—e's; and W.'s verses are received.

CLERICUS on the *Critical Review*; RUSTICUS; C.; M. O.; J. B. C.; CANTAB; the *Extracts from Stillingfleet's Charge*: and a paper on *early Attendance at Church*: are under consideration.

The information sent to us respecting a certain house in Chandos Street, if accurate, ought certainly to be transmitted to the Diocesan.

We are not at all disposed to blame SEVERUS for the reproof which he has felt it his duty to give; on the contrary we admit that there is much ground for it.

The Sermon mentioned by M. A. had not escaped our notice.

A letter has been sent to ACADEMICUS by post.

B. will find his former favour acknowledged in the last page of our Number for February last.

The following papers have just come to hand, and will be considered: ΜΑΘΗΤΗΣ; J. S. C.; W. P.; P. K.; ANTONINUS.; REGINENSIS; and W. A.

*The following communication must gratify the friends of religion. It came too late to be inserted in an earlier part of the work.*

TO THE EDITOR OF THE CHRISTIAN OBSERVER,

The following circumstance will give you pleasure, especially as I am indebted to your excellent publication, *The Christian Observer*, for the hint. I was much interested in reading the report of the Edinburgh Mission to Karass, as detailed in your publication for last April, page 125, and felt a great desire from perusing the last paragraph to add one to the number of the little Tartars, who have been redeemed from slavery. On receiving the last most interesting report, which I perceive is now inserted in this last month, page 180, I could not forbear mentioning it to some friends in the congregation, at Bentinck Chapel, who suggested the idea of my reading the passage from the pulpit. This I accordingly did on the 12th instant, and mentioned, that, if any present were disposed to join to add a trifle to the relief of these poor children, I should be very happy to be their almoner in so good a cause. I have the pleasure to state that donations were made in the course of the week, far beyond my expectation, and a solicitation was received that the plates might be held at the chapel doors on Sunday, the 19th instant. I therefore felt very happy in meeting this charitable request, and preached from Deut. i. 39. "Your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it."

I have, by the blessing of God, the pleasure to make the following return:

|  | £.    | s. | d. |
|--|-------|----|----|
| Donations received.....                      | 51    | 10 | 6  |
| Collected in the plates.....                 | 71    | 0  | 0  |
| Donations for redeeming two Tartar slaves... | 50    | 0  | 0  |
| Four annual subscriptions .....              | 4     | 4  | 0  |
|  | £.176 | 14 | 6  |

Glory to God in the highest, peace on earth, good will to man.

I am, your, &c.

Paddington, Oct. 25, 1806.

BASIL WOOD.

*The Conductors of the Christian Observer think it right to give notice, that it is their intention, after the close of the present year, to raise the price of their work from 1s. to 1s. 6d. for each number.*

ERRATUM in the last and present Number.

P. 585, col. 1, line 17, for sufficiently read efficiently.

P. 606, col. 2 from bottom, for writing read writings.

P. 623, col. 1, for reign read rein.